Politeuphuia

WITS COM-
mon wealth.



Si tibi difficilis formam natura negauit,
Ingenio formæ damna repende tuæ.

AT LONDON,
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To his very good friend, Maiſter *I. B. N. L.* wiſheth encreaſe of happines.

(˙.˙)

SIR, what you ſeriouſly began long ſince, and haue alwaies beene very careful for the full perfection of, at length thus finiſhed, although perhaps not ſo well to your expectation, I preſent you with, as one before all moſt worthy of the ſame, both in reſpect of your earneſt trauell therin, & the great deſire you haue continually had for the generall profit. My humble deſire is, that you would take into your kinde protection this old & newe burden of wit: newe in this forme and title, though otherwiſe old, and of great antiquitie, as being a methodicall collection of the moſt choice and ſelect admonitions and ſentences, compendiouſly drawne from infinite varietie, diuine, hiſtoricall,

ſtoricall, poeticall, politique, morrall, and hu-
mane. As for the enuious and ouercurious, the
ſhall the leſſe trouble mee, ſith I know there
nothing in this worlde but is ſubiect to th
Erynnis of ill diſpoſed perſons, whoſe malic
is as fatall as the darte of Cephalus or Par
aft, which neyther a ſeauenfold-ſhielde, n
lcans cunning workmanſhyp, nor Palla
s can auoyde. Thus humbly crauing pa
for my boldnes, beſeeching GOD daylie
encreaſe the affection you beare to learning,
take my leaue.

Yours moſt aſſured
to commaun
N. Lin

To the Reader.

COurteous Reader, ſeeing euery continued ſpeech is of more force & effecacie to perſwade or diſſwade, being adorned & ſtrengthened vvith graue ſentences, then rude heapes of idle wordes, and that wee ought to haue an eſpeciall regard, not howe much we ſpeake, but howe well, I haue thus boldly aduentured, to make thee pertaker of my trauailes, which I haue imployed in gathering of certaine trades or places, that with the more eaſe thou maiſt diſcourſe of any ſubiect tending to vertue or vice. I preſent thee not vvith matters of loue, ſince the world is too apt to dote on vanitie, nor with hiſtories, ſith our Arts-men ſay they miniſter nought but poiſon; but like the Bee, I giue thee the beſt gleanings, leauing the honny to thy eare, the trauaile to my pen. VVhich paines I take not vndertaken as deſirous of prayſe, neither feare the contrary, when I eyther conſider the humorous world, or theſe my fauours; the one moſt prone & forward

to

to carpe at mens labours, the other, vnha
pily borne to endure backbiting & repro
But let thoſe whoſe eyes are more ſharpe
fiery (to ſee into other mens faultes) th
the Eagle, or the ſerpent *Epidaurius*, ſom
where els beſtowe theyr venom. The w
diſpoſed minde ſhall heere finde a bundle
good counſailes againſt vice, and Iliads
prayſe for vertue. Heere ſhall they find
bertie to ſpeake, and diſcretion to hold th
peace. If happily theſe my labours plea
I will with the painfull husbandman gat
more againſt the next impreſsion, beca
my harueſt was ſo fruitfull.

N. L.

In Politeuphuian Decaſtichon.

MYſtica qui ſophiæ, cultæ quadrantia vitæ,
Ingenij varios flores, rimaris, et ardes:
merata legas huius monumenta laboris.
uo feruentem mentis ſedabis orexim
duce Mercurio, cæleſti numine plenus,
ice, ſublimi feries arcana polorum
ſcile rapidas fauces vitabis Auerni.
ia ſunt in hoc: muſis aptiſsima ſedes,
utis morumque Pharos Cynoſura vaganti
nij, genij, mentis, rationis acumen.

R. A.

Et him who in deſire Wits wealth embraces,
Here ſtand & gaze, where wel behold he may
A heauēly troope of matchles Nimphs & Gra-
ſiluer armes in ſacred fount diſplay, (ces,
ſe parts all faire, and equall to their faces,
e their nak'd beauty theyr moſt rich aray.
thinke I lead him with a vaine ſuppoſe,
ing him vnto this reſting place,
nce flowes a riuer of ſmooth running proſe,
ſe ſtreames, conceits (like Virgins) interlace,
ngſt greene leaues ſo growes the Damaske roſe,
iamonds golden Tablets doe enchaſe.

T. M.

Faults escaped.

FOR *Quodcunque* in folio 3, read *Quocunq*
Helitropiam, fol. 17. *Heliotropium*. Necture t
12, Nectar, fol, 3, for resolued, read dissolu
fol. 12, for petion read petition, for *temperam*
fol, 68, *temperantiam*, for *de quam possis* fol, 1
de qua non possis, for *sencit* fol 125, *sentit*, for *La*
bilicus, fol, 174, *Iambilicus*, for *viuat* fol, 18
vincit, for *gratuitur* fol, 211, *gratuita*, for see t
dead, fol, 224, see them nobly die, for *caddi*
fol, 230, *addidit*, for *cupitatum*, fol, 131, *cupi*
tatum, for *ais* fol 239, *ars*, for *ais* fol, eod, *ars*.
parue fol, 137, *paruo*, for *diserimene* fol 241,
crimine. for *nigradus* fol, 222, *ingratus*.

WITS COMMON Wealth.

Of God.

finition. *God the beginning of all things, the Idæa and patterne of all good, is that Almighty mnipotence, which wanteth beginning & ending: which beeing made of none, hath by his wne power created all things.*

WHere God putteth to his hande, there are no men so mightie, no beasts so proud, no heauen so hie, no sea so deepe that can resist his power.

s a Prince will not suffer that another bee d King in his realme, so likewise God will permit that any other shoulde bee honoun this world but he onely.

Vithout the vnderstanding of the will of by his worde, our sight is but blindnes; nderstanding, ignoraunce; our wisedom, lhnes; and our deuotion, deuilishnes.

God will not ſuffer man to haue the know
ledge of things to come; for if he had a preſc
ence of his proſperitie, he would be careleſſe
and vnderſtanding of his aduerſitie, he wou
be ſenceleſſe.

Innocencie, to God is the chiefeſt incen
and a conſcience without guile, is a ſacrifice
the ſweeteſt ſauour.

As God wil not ſuffer a murtherer to eſca
without puniſhment, ſo will hee not let
wrong of the innocent goe to the graue wi
out reuenge.

God who hath made al mortall things, h
authority to diſpoſe them, euen with the ſa
power where-with he hath created them.

Man doth purpoſe on earth, and God diſp
ſeth in heauen.

As much doe we owe vnto God for the d
gers from which hee deliuereth vs, as for
great wealth and dignities where-vnto he h
alwayes rayſed vs.

God gyueth victories, not to ſuch as f
moſt, but where he loueth beſt.

Men may order war, but god giueth victo

God doth not regard vs as we are, but a
deſire to be.

VVhere Vertue doth raiſe to honour, t
God failes not to eſtabliſh the dignity.

Di

Deuine things ought alwayes to bee prefer-
ed before humane matters.
The treasures of vices are in vs, the aboun-
ance of goodnes in God.
The greatnes of God is more seene in mer-
e then in punishment.
God rather made yron to eare fieldes then to
ll men.
God by iustice bringeth downe what pryde
ildeth vp.
GOD vseth vs not as our offences deserue,
t as his mercy willeth.
God deales in one sort with the sinner, in an
her manner with the iust; to the sinner hee
rdoneth his offence, and from the iust hee
es away the occasions of his sinne.
pirus King of *Arcadia*, for breaking vp *Nep-*
es Temple was strooken blind.
Mardonius spoiling *Cirtes* Temple, was stroo-
mad with all his souldiers.
lexanders Souldiours seeking to spoyle the
mple of the same Goddesse, were slayne
lightning.
he *Sibarites* desirous to know from *Apollo*
long their prosperity should last, were an-
ed, that so soone as they began to preferre
before God, their state shold be destroied.
ennus the Captaine of the French, entring

the Temple of *Apollo*, & ſpoyling it, was ſtro-
ken with madnes, and ſlew himſelfe.

Scipios ſouldiers that robd the Temple at *To-
loſſa*, dyed all miſerablie.

VVho deſires to know God, muſt loue God.

As it is impoſsible with one and the ſame eye
to behold heauen and earth, ſo it is as impoſsi-
ble with one diſordinate will to loue God and
the world.

Like as God ſurmoũteth all other creatures,
ſo the remembraunce of him, ſurmounteth al
other imaginations.

God is hie, if thou lyft thy ſelfe vp vnto him,
he flieth from thee, but if thou humbleſt thy
ſelfe vnto him, he commeth downe to thee.

Gods doctrine is the rule of prudence, hi
mercy the worke of iuſtice, and his death th
ſtandard of patience.

Religion is the ſtay of the weake, the maſte
of the ignorant, the philoſophy of the ſimpl
the oratorie of the deuout, the remedie of ſi
the counſaile of the iuſt, the comfort of th
troubled.

Thoſe that are gouerned by the inſtinct a
light of God, muſt not attempt or deliber
any thing by humaine wiſedome.

The Reſurrection of Chriſt, to the dead
life, to the Saints glory, to ſinners mercie.

VVh

VVhere Religion is, Armes may easily bee brought, but where Armes are without Religion, Religion may hardly be brought in.

There is no certainer token of the ruine of a kingdome, then contempt of Religion.

Iupiter est quodcunque vides, quodcunque moueris.

Of Heauen.

Desi. *Heauen is generally taken for that part of the world which is ouer our heads, a place full of diuine residence, and that Land where the faithfull after this life expect theyr portion & inhearitance.*

HEauen is Gods seate, the Earth his foote-stoole.

Heauen is the seate of glory, the habitation of Angels, fayre beyond thought, glorious aboue report.

VVee deeme it hard, to know the things on earth, and finde the obiects of our eyes with trouble, but who can search the secrets of the heauens?

In Heauen, the body sowed in infirmity, shal be glorified with eternitie.

Heauen is whatsoeuer can bee desired; lyfe,

health, vertue, aboundance, glory, honour,
peace, and all goodnes.

Heauen is neyther infinite, in forme, nor fi-
gure, but one in nature.

Heauen, as it had his creation of nothing, so
it shal be resolued to nothing.

The disposition and places of the Heauens,
are not of power to expresse our good or ba
fortunes.

No man knoweth the property of the fixe
starres, neyther their natures, and therefore n
man can iudicially speak of theyr effects.

Neyther hath the eare of man heard, the ey
seene, nor the tongue able to expresse, vvh
ioyes the Elect possesse in heauen.

As Hell is the place of all horror, so Heaue
is the Hauen of all rest.

VVhose thoughts are fixt in Heauen, the
loath the earth.

Heauen is the habitation of the Elect, t
throne of the Iudge, the receite of the saue
the seate of the Lambe, the fulnesse of delig
the inhearitance of the iust, and the reward
the faythful.

From Heauen our soules receiue theyr s
stenaunce diuine.

VVhat soeuer is not in Heauen, is no pe
happinesse.

Go

Good is no good tyll it be compared with e-
ill, nor Heauen no Heauen, tyl it be compa-
d with the world.

Hee is moſt myſerable that is denyed to ſee
e Sunne ſhine, and hee is moſt accurſed to
hom God denyeth his heauenly fauours.

It is hard to lyue wel, eaſie to die ill, hard to
tayne Heauen, eaſie to keepe from thence.

None knoweth better how great is the loſſe
Hauen, then they that are iudged to lyue
ntinually in Hel.

The neerer we ſee our ſelues to Heauen, the
ore earneſtly we ought to deſire heauen.

A good lyfe begetteth a good death, and a
od death a glorious inhearitance in heauen.

The way to heauen is narrower then the way
hell.

Eſtque Dei ſedes, niſi terra, et pontus, et aer,
Et cœlũ, et virtus: ſuperos quid querimus vltra.

Of Angels.

efi. *Angels are indeede nothing but the diuine meſſengers of the will of God, for ſo much the word ſignifieth.*

THE Greekes ſuppoſe the Angell in the buſh that ſpake to Moſes, to be our Sauiour Chriſt.

Selfe-

Selfe-loue, the ruine of the Angels, is the confusion of men.

Angels, at all times and in all places, beholde the face of our heauenly Father.

Angels are carefull of mens actions, protectors of theyr persons, lightners of their soules, and conductors in theyr iourneyes.

Angels were created of God, immortall, innocent, beautifull, good, free, and subtile: of the essence of God himselfe.

The holy Angels haue theyr habitation in heauen, their eyes fixed on God, their tongues formed to his praises, and themselues onelie in him.

The Angels exceede not in desire, desire not because they want not, want not in beholding God.

Angels intend two things, the first is, the glorie and seruice of God, the second, the health and saluation of his Children.

Angels are comforters, consorts, instructers and reformers of men.

Angels are Tutors of the Saints, Herralds of heauen, and Guardaines of our bodyes and soules.

The Angels haue charge to conduct men, wisedome to instruct men, and grace to preserue men.

The Angels were of the light created, with
light ordained, to ſerue GOD, who is the
d of light.
ngels, Sun, Moone, ſtarres, and other Ce-
iall motions, confirme and approue a ſu-
ior Dietie.
The diuine nature of Angels, ſuffereth ney-
r change nor end, for they are immutable
diuine.
n Angels and about Angels can be no euill,
refore all euill is farre from them.
ngels are all goodnes, all charitie, all loue.
God the Author of all goodnes, hath crea-
all good things, chiefely Angels to attend
him.
ll the world is the Temple of God, all An-
s his miniſters.
The ſoules of the good become Angels, but
ſoules of the wicked are tranſ-formed to
nſtrous deformitie.
uery true Miniſter is a true Angell, and
yr tongues beare the embaſſage of the moſt
h GOD.
The loue of men is written on the boſoms of
gels.
ngeli ſic foris exeunt vt internis contempla-
onis gaudijs non priuentur.

Of

Of Vertue.

Defi. *Vertue is a disposition and power of the reasonable part of the soule, which bringeth into order & decencie the vnreasonable part by causing it to propound a conuenient end to it owne affections and passions: whereby the soule abideth in a comly and decent habite, executing that which ought to be done according to reason; briefely, it is a proportion and vprightnesse of life, in all poynts agreeable to reason.*

HE that desireth to be called vertuous, it is first requisite that he be good, therfore in the account of reputation, it is more worthie to be called vertuous, then noble or reuerend. For that the one tytle descends together with dignity, and the other is the reward of the worke which wee vse. So that it falls out in good experience, that thys tytle of Vertue is of many men desired, but of very few truly deserued.

If vertue be teadious, then vice is yrksome.

Vertue maketh a stranger grow natural in a strange country, & vice maketh the natural a stranger in his owne Country.

A

As one Swallow brings not in Sommer, ſo
e ſtrength of one onely vertue is not ſuffi-
nt to knit the knot of true friendſhip.
Vertue neuer ſorroweth but for the worlds
nitie.
VVhat ſo is not of vertue, is againſt it.
It is an eaſie matter to talke of vertue, but it
hard to atta ne vnto it.
Hee is a monſter and no man who hath not
e vertue to commend him with.
To forgiue, is no leſſe vertue in Princes whē
ey be offended, then reuenge a vice in the
mmon ſort when they be wronged.
Vertue goes not by birth, nor diſcretion by
res, for there are old fooles & young Coun-
llors.
To be aſhamed of ſinne, is hope of amende-
ent.
It is a vertuous diſpoſition to yeeld compaſ-
on to the afflicted.
It is a ſpeciall vertue to bee thankfull vnto
od for benefits receiued.
It proceedeth of a more noble courage and
rtue to conquer our owne vnlawful affecti-
ns, then to giue an onſet vpon the Campe of
enemy.
Vertue is the Queene of labours, Opinion
e Miſtreſſe of fooles, Vanitie the pryde of
Nature,

Nature, and contention the ouerthrow of F
milies.

As by nature the Cedar wil be tall, the Di
mond bright, and the Carbuncle gliſtering,
Vertue will ſhine though it be neuer ſo muc
obſcured.

Vertue maketh men on the earth famous,
theyr graues glorious, and in the heauens im
mortall.

Vertue is not obtained in ſeeking ſtran
Countryes, but in amendement of old error

Vertue is more acceptable, by howe muc
the more it is placed in a beautiful body.

A laſting vertue is to bee preferred before
fleeting vanitie.

VVho ſo meaneth to enter combat with va
nitie, muſt firſt ſurely defence himſelfe wit
the Target of Vertue.

Pythagoras compareth Vertue to the Lett
Y, which is ſmall at the foote, and broad at th
head; meaning, that to attaine Vertue, it
very painefull, but the poſſeſsion thereof pa
ſing pleaſant.

A good man, though in apparance he ſeem
needy, yet by vertue hee is rich.

Vertue is a thing that prepareth vs to im
mortalitie, and makes vs equall with the he
uens.

Th

The actions of Vertue doe ſo much affect beholder, that he preſently admireth thē, deſireth to follow them.

Magiſtrats are not to be choſen for the no-tie of theyr byrth, but the excellencie of yr vertue.

Vertue holds no place in the kingdome of light.

The euill haue no place in heauen, nor the od in this world.

The greateſt vertue in a Generall, is not edily to attempt.

The vertue of vertues in a Generall, conſiſt onely in ſuffering the paſsions of the bo-, but in diſſembling the affects of the ſoule.

is no leſſe vertue to keepe things gotten, n to get them.

A vertuous man is neuer knowne what hee till he commeth amongſt vicious men.

Vertue in generall is, a Caſtle impregnable, a uer that needeth no rowing, a Sea that mo-h not, a treaſure endleſſe, an Army inuin-le, a burthen ſupportable, an euer-turning e, a ſigne deceitleſſe, a plaine way faileleſſe, alme that inſtantly cureth, an eternal ho-ur that neuer dyeth.

——*Virtus medio iacet obruta cæno,*
Neguitiæ claſſes candida vela ferunt.

Of

Of Peace.

Defi. *Peace is the quiet & tranquilitie of ki*
domes, burying all ſedition, tumults, vpro
and factions, and planting eaſe, quietneſſe,
ſecuritie, with all other floriſhing ornam
of happineſſe.

DEare is the peace that is bought with gui
leſſe blood.

Thoſe iuſtly deſerue the ſword of VVa
which wilfully refuſe the conditions of Pea

As dyſcord ſetteth friends at variance,
concord vniteth foes in true friendſhip.

Peace floriſheth where reaſon ruleth, a
ioy raigneth where modeſtie directeth.

Concord maketh ſmall things to increa
but diſcord bringeth great things to decay.

It is more loued that is obtained by requ
then by ſword.

Peace is the end of vvarre, honor the ioy
peace, and good gouernment the grounde
them both.

As the liuing members of the body vnit
together maintaine life, and deuided haſt
death, ſo Cittizens in a Common-weale, b
theyr cõcord maintaine the ſtate, but by the
hatre

treds deſtroy it.

Peace asketh no leſſe wiſedome to conſerue then valientnes to obtaine it.

The greateſt Tyrants deſire peace to theyr vne perſons, and trouble to theyr ſubiects.

Then men attayne moſt peace, when they ue leaſt enemies.

The colour of peace maketh the war more cure, for who ſuſpect leaſt, are ſooneſt pre-nted.

The French, famed for their incredible co-touſneſſe, haue often-times ſolde their ountry for bribes, but ſildome ratified their ace with honour.

Archidamia the *Spartan* Lady, ſeeing her ountrey ſuppreſt by the couetouſnes of the agiſtrates, and *Pirrhus* tryumphing in their iſeries, entred the Senate houſe with a na-d ſword in her hand, and in the name of all e Ladyes, chyd the hartleſſe Lords, for ſuf-ring themſelues to liue, theyr Countrey be-g ouerthrowne, and they like to looſe theyr ertie.

Pirrhus entering *Scicely* poſſeſſed with hope ſome peace, afterward ſurpriſed the coun-y, and inthralled the inhabitants thereof by rannnie.

Peace is often promiſed then performed.

The

The countenaunce declareth mans inclin
tion to peace, and the austeritie of *Mar*
countenaunce beeing an Infant, was omino
to Rome in his old age.

Emulation in Princes, is the ruine of the
kingdomes, for they striuing in greatnesse
exceed one another, the subiects by their qua
rell spyte one another.

Be at peace with men, at warre with vices

Hauing escaped the danger of warre, lo
entirely the blessings of peace.

To flie from peace which we should follo
is to follow warre and out owne destructio

Peace and libertie is the happiest Iewell t
world can giue vs.

Happy are the feete that bring peace.

To rule an estate is a heauie burden, but
vnder-goe peace is an easie carriage.

He is most happy that of least warre make
the greatest peace.

Lege Deûm minimus rerum discordia turbat,
Pacem summa tenent ——

Of Truth.

Defi. *Truth is that certaine and vnfallible ve*
tue which bringeth foorth all goodnesse, r
ueales the creation of the world, the power

our Creator, the eternall crowne of bliſſe wee hope for, and the puniſhment alotted for our miſdoings.

Truth ſtands not vppon the tongues of men, nor honour vpon the frownes of au-thoritie.

There is nothing ſo cloſely hidden, but truth d time will reueale it.

Truth may bee oft blamed, but neuer ſha-d, and vertue ſuppreſſed by ſlaunder, will aſt appeare without blemiſh.

Truth is the daughter of Time, & the guide f all goodneſſe.

Truth is the meſſenger of God, which eue-man ought to worſhip for the loue of her iſter.

Truth onely, among all things is priuiled-, in ſuch wiſe, that when the tyme ſeemeth aue broken her wings, then as immortall e taketh her force.

The pureſt Emerald ſhineth brighteſt whē ath no oyle, and truth delighteth when it is arrailed worſt.

naked tale doth moſt truly ſette out a na-truth.

ruth bydeth no perfect tryall but by time.

ruth is euer naked.

A guiltleſſe minde yeeldeth not to ſorrow.

Truth feareth nothing more then to be hyd ſhee careth for no ſhadowing, but is conten with her owne light.

Epimenides beeing demaunded what trueth was, aunſwered, Truth is a vertue that ſcaleth the heauens, illumineth the earth, maintaineth iuſtice, gouerneth common-weales, kil hate, nouriſheth loue, and diſcouereth ſecrets

Truth is a ſure pledge, not impaired, a ſhiel neuer pierced, a flower that neuer dyeth, ſtate that feares not fortune, and a port tha yeeldes no danger.

Truth is health that is neuer ſicke, a life tha hath neuer end, a ſalue that healeth all ſores, ſunne that neuer ſetteth, a moone that is neue eclipſed, an hearb that is neuer withered, a gat that is neuer lockt, and a voyage that neue breedes wearines.

Truth is ſuch a vertue, that without it, ou ſtrength is weakenes, our iuſtice tyrannous our humility trayterous, our patience diſſem bled, our chaſtitie vaine, our libertie captiue and our pietie ſuperfluous.

Truth is the Center wherein all things re poſe, the card whereby we ſayle, the wiſedom whereby we are cured, the rock whereon we reſt, the lampe that guideth vs, and the ſhiel

which

hich defendeth vs.

Truth is onely that whereto perfect good-
eſſe is annexed.

Truth is the ground of Science, the ſcale to
haritie, the tipe of eternity, and the fountaine
grace.

By truth the innocent ſmyleth before the
dge, and the traytor is diſcouered before he
ſuſpected.

Truth is a good cauſe, and needes no help of
atorie, and the leaſt ſpeech deſerues the beſt
edite.

There is no counſayle ſo ſecrete but it may
e diſcloſed, nor truth ſo ſuppreſt, but time
ll reueale it.

VVe muſt not leaue meale to take branne,
r forſake truth to embrace hereſie.

The greateſt treaſure in aduerſitie, is the
uth of a friend immoueable.

Faith is a conſtancie, and true performance
that which is promiſed.

The greateſt faulte that can be in a man of
neſty, is to ſpare to ſpeake the truth.

Truth tryumpheth ouer falſhood.

Non boue mactato cæleſtia numina gaudent:
——Sed quæ præſtanda eſt, et ſine teſte fides.

Of Conſcience.

Defi. *Conſcience, generally is the certaine a*
aſſured teſtimonie which our ſoules carry
bout with them, bearing witneſſe of what w
ſpeake, thinke, wiſh, or doe: it is to the wick
an accuſer, a Iudge, a hangman, and a rope
to the godly, a comfort, reward, and ayde,
gainſt all aduerſities.

A Guiltie conſcience is a worme that bite
and neuer ceaſeth.

The conſcience once ſtained with innoce
blood, is alwaies tyed to a guiltie remorſe.

Conſcience is a worme that fretteth like t
Seres vvooll, ſecretly and deeply; eaſily go
ten, and hardly worne out.

A guiltie conſcience is neuer without fea

A cleere conſcience can neuer be conden
ned.

VVhere the conſcience is drowned vv
worldly pompe and riches, there wiſedom
turned to fooliſhnes.

He that frameth himſelfe outwardly, to d
that which his conſcience reproueth inwar
ly, wilfully reſiſteth the law of God.

VVe ſhall carry nothing vvith vs out of t

e, but eyther a good or a bad conſcience.
Diſcerne diſcreetly, and practiſe reuerently
oſe thinges that are good, that thine owne
nſcience may be cleere, and others by thy
oings not offended.
A cleere conſcience needeth no excuſe, nor
reth any accuſation.
None is more guiltie then he whoſe conſci-
ce forceth him to accuſe himſelfe.
To excuſe ones ſelfe before he is accuſed, is
finde a foule crack in a falſe conſcience.
Conſcience beareth little or no ſway, where
yne brings in his plea.
Smally are wee profited to knowe externall
ngs, if we know not our owne conſcience.
The conſcience loaden with the burthen of
ne, is his owne Iudge, and his own accuſer.
VVhereas any offence is cōmitted through
oraunce, or any other violent motion: the
ſes that increaſe the ſame beeing cutte off,
itence and remorſe of conſcience preſent-
followeth.
The Phyloſophers account thoſe men in-
able, who cōſciences are not touched with
entance for thoſe ſinnes which they haue
mmitted.
There is no greater damnation then the
me of a mans owne conſcience.

The conſcience of the wicked ſhall tremb
like the leafe of a tree ſhaken with euery win
but the conſcience of a good man ſhall mak
him bold and confident.

The violence of conſcience commerh fro
God, who maketh is ſo great, that man ca
not abide it, but is forſt to condemne himſelf

The Furies which Poets faine to reuenge
uils, figure the torments of euil conſciences.

A wicked conſcience purſueth his Maiſt
at the heeles, and knoweth howe to take ve
geaunce in due time.

As ſhadowes followe bodies, ſo conſcienc
infected with paſsions & vices, purſue foule

An innocent man, in reſpect of a good co
ſcience, contemneth all worldly things.

Innocencie may for a tyme bee oppreſſe
but it will riſe againe, it may be obſcured, b
it will ſhine againe, it may bee ouerwhelme
but it can neuer be drowned.

The remembrance of a good conſcience,
a comfort in aduerſity.

Euery man is bound in conſcience, & bo
by nature, not to hurt, but to helpe his neig
bour.

Heu quantum pœnæ mens conſcia donat?
—— ſua quemq; premit terroris imago.

Of Prayer.

efi. *Prayer, (as ſome Diuines affirme) is talke with God, crauing by interceſsion and humble petion, eyther thoſe things neceſſary for the maintenaunce of this lyfe, or forgiueneſſe of thoſe things, which through frailety we daily commit.*

The iuſt mans prayer appeaſeth the wrath of GOD.

Prayer muſt be freely giuen, & neuer ſold.

Prayer is the ſoueraine remedy of wrath.

Prayer is the oblation of a thankful hart, & e token of a contrite & penitent minde.

The prayers of the faithfull are the attone-ent for ſinnes.

Prayer is not to be attempted with force & iolence of hart, but with ſimplicity & meek-eſſe of ſpirit.

Happy is that man whom worldly pleaſures nnot draw from the contemplation of God, nd whoſe life is a continuall prayer.

Prayer kindeleth, inflameth, and lyfteth vp e hart vnto God, and the incenſe of medita-on is pleaſing in his eyes.

The prayer of the poore afflicted, pierceth e clowdes.

Prayer

Prayer is the wing wherewith the ſoule fly-
eth to heauen, and meditation the eye wher-
by we ſee God.

Prayer is a vertue that preuaileth againſ
temptation, and againſt all cruell aſſaults o
infernall ſpirits, againſt the delights of thy
lingering life, and againſt the motions of th
fleſh.

Prayer engendereth confidence in the ſoule
confidence engendereth peace and tranquilit
of conſcience.

Fayth ioyned with prayer, maketh it mor
forcible, but humilitie coupled with it, ma-
keth it beneficiall and effectuall.

Vertuous and godly diſpoſed people, do dai
ly pray vnto God, for the clenſing of the im
purity of the hart, and doe watch it with al di
ligence that they can, and labour to reſtraine
that the corruption thereof burſt not out, ey
ther to the hurt of themſelues, or others.

Let no deuout ſoule bee diſmayed, becauſ
his prayer is not ſuddainly hearde, but hop
with patience the viſitation of our Lord, be
cauſe he will poure his mercy plentifully o
all thoſe that call vpon him.

In our prayers we ought diligently to aſk
for mortification of our appetites and paſſi
ons, for they are ſubtile enemies.

Praye

rayer must bee accompanied with the ex-
ise of mortification.

o prayer can tie the will of God vnto vs,
ept first of al we renounce & conquer our
ne wills.

ray in thy hart vnto God at the beginning
ll thy works, that thou mayst bring them
good conclusion.

ixe thy iudgement in prayer on thy faith,
not on thy experience, because fayth is
e, and experience deceitfull.

ray not to God to gyue thee sufficient, for
t hee will giue to euery man vnasked, but
y that thou maist be contented and satisfi-
with that which he giueth thee.

y prayer Gods great displeasure is pacifi-
and our conscience appeased.

ost time cannot be recouered, either with
yer or repentance.

iue eare to the prayer of the miserable, for
ie is an Image of Dietie.

ut of the abundance of the hart the mouth
keth, and from the abundance of sinnes
yer floweth.

rauitie is to be desired in a white beard, &
yer in a contrite hart.

e is happy that prayeth for no more then
enioyeth.

It is better to pray late then neuer.

Heauen is not so soone gotten as prayed f

Heauen shall cease to be, when it shall ce to runne, and men cease to prosper when th cease to pray.

The wrath and loue of God follow each ther, but the former is mittigated by pra and repentance.

Prayer & repentance, bringeth peace to t vnquiet conscience.

Flectitur iratus voce rogante Deus.
Ascendat oratio, vt descendat gratia.

Of Blessednes.

Defi. *Blessedneße or beatitude, is the grat God, and his benefits bountifully bestowed them that serue him and keepe his comma dements.*

BLessed is he whose minde is neuer lost, courage chang'd by myserie or wrongs.

True blessednes from mortall eyes is hid, and left as obiect to the purer spirits.

The lyfe of a good man is true blessednes

VVithout true vertue, no man can be bl

VVho in himselfe hath fully what he wa hath in himselfe felicity indeed.

Bles

leſſed are they whoſe harts are pure and
ne.
is not true bleſſednes which hath an end.
lateful and hapleſſe is that happineſſe, that
neth men from truth to inſolence.
f thou knoweſt all that ought to be known,
u art truly bleſſed.
hey are to be accounted bleſſed to whom
rtune hath equally wayed the good with
euill.
hat man is happy, who hath learned from
youth to be vnhappy.
hat minde is happy, which holds no il hap
upportable.
ll things are bleſſed which are not vnne-
ſary.
ll things truly belonging to bleſſednes, doe
iefely conſiſt in the noble vertue of wiſe-
me.
VVithout wiſedom no man can be happy.
rue bleſſednes conſiſteth in a good life, &
appy death.
ot the rich but the wiſe auoyde myſerie,
d become happy and bleſſed.
hey that thinke riches the cauſe of hap-
nes, deceiue themſelues no leſſe then if they
ppoſed, that cunning playing vppon the
te or Harpe, came from the inſtrument,

and

and not from Art.

That man is woorthily counted blessed, whom nothing can seeme intollerable, whi may discourage him; or nothing so pleasa that may proudly puffe him vp, or make hi vaine-glorious.

Those men be truly blessed, whom no fea troubleth, no pensiueneſſe consumeth, no ca nall concupiscence tormenteth, no desire worldly wealth afflicteth, nor any fooliſhne mooueth vnto mirth.

True felicitie consisteth in the good esta of the soule.

Felix anima quæ spreto turbine seculi, pertra siens corporis claustra, illius summi, et incompr hensibilis lucis, potest aliquo illustrari radio.

Fælix qui potuit rerum cognoscere causas.

Of Loue.

Defi. *Loue is the most excellent effect of t soule, whereby mans hart hath no fancie to esteeme, value, or ponder any thing in t world, but the care and study to know GOD neyther is it idle, but worketh to serue h whom it loueth, and this loue is heauenl There is also a loue natural, & that is a pois which spreadeth through euery vaine, it is*

hearb

hearbe, that being ſowne in the intrailes, mor-
ifieth all the mẽbers, a peſtilence that through
melancholy killeth the hart, and an end of all
ertues.

Iuers for loue of fruitleſſe pleaſure, will
violate the league of faithfull friendſhip.
oue begun in perrill, ſauoureth of greateſt
ight when it is poſſeſſed.
oue inchaunteth the harts of men with vn-
fancies, and layeth beautie as a ſnare to in-
p vertue.
oue is the onely plague that infecteth the
ts of mortall men.
oue oftentimes pacifieth diſpleaſures a-
ngſt heauenly powers, and appeaſeth de-
es among earthly creatures.
ancie is neuer painted but treading vpon
mes.
arraſius drawing the counterfaite of loue,
nted her tickling youth on the left ſide
h a feather, and ſtinging him on the right
e with a Scorpion.
oue is a fading pleaſure, mixed with bitter
ſions, and a myſerie tempered with a fewe
mentarie delights.
oue is a vertue, if it bee meaſured by duti-
choice, & not maimed with wilful chance.

Lawles

Lawles loue neuer endeth without losse, n
the nuptiall bed defiled escapes without r
uenge.

Fancie is a vvorme that biteth soreſt t
flouriſhing bloſſomes of youth.

Loue is diuine, feared of men, becauſe h
noured by the Gods.

Loue is not to be ſuppreſt by wiſedome, b
cauſe not be comprehended by reaſon.

Loue is without law, and therefore abo
lawe.

Hote loue is ſoone cold, and faith plight
with an adulterers vowe, is tyed vvitho
conſcience, and broken without care.

Loue in exceſſe, yeeldeth to no cenſure
reaſon.

Loue vvronged by iniurie, turneth in
hate.

Loue as it is variable, ſo is it mighty in fo
cing effects without deniall.

As *Venus* hath her charmes to inchaunt,
Fancie is a ſorcereſſe that bewitcheth t
ſences.

Cupid is not to be reſiſted with courage, b
entertayned with curteſie.

Loue filleth not the hand with pelfe, b
the eye with pleaſure.

Loue vanquiſheth Tirants, conquereth t
mallic

lice of the enuious, and reconcileth mor-
foes vnto perfect loue and amitie.
oue is a heate full of coldnes, a ſweete full
itternes, a paine full of pleaſantnes, ma-
g thoughts haue eyes, and harts eares,
d by deſire, nurſed by delight, weaned by
ouſie, kild by diſſembling, and buried by
ratitude.
hat which with the hart is loued, with the
t is lamented.
oue is a worme, which commonly liues
he eye, and dyes in the hart.
o be free from loue is ſtrange: but to
nk ſcorne to be beloued is monſterous.
oue and royalty can ſuffer no equals.
oue being honeſt, may reape diſdaine, but
diſgrace.
oue is the daughter of deſteny, & the ſim-
ny of affectiõs is fore-pointed by the ſtars.
e that feedes vpon Fancie, may be trou-
d in the diſgeſtion.
oue vvithout his fruite, is lyke a picture
hout a face.
oue neuer tooke thought, but neere her
s end, & hope of heauen had neuer feare
ell.
hings immortall, are not ſubiect to affec-
n.

Affections

Affections bred by inchauntment, is l
flower wrought in silke, in colour and fo
most like, but nothing at all in substance
sauour.

Loue gotten by witch-craft, is as vnple
as fish taken with medicines vnwholsome.

Loue is a Camelion, which draweth
thing into the mouth but ayre, and nouris
nothing in the body but the tongue.

Loue breaketh the braine, but neuer bru
the brow, consumeth the hart but neuer t
cheth the skinne, and maketh a deep scar
be seene before any wound be felt.

A man hath choyce to begin loue, but
to end it.

It is meet for Louers to prefer manners
fore money, and honestie before beautie.

Lawlesse loue without reason, is the v
load-stone to ruth and ruine.

Loue couereth a multitude of sinfull of
ces, and loyaltie recouereth a world of in
mities.

Loue knots are tyed with eyes, & cannot
vntied with hands, made fast with thoug
not to be vnlooſed with fingers.

To haue a fayre Mistresse in loue, and w
gold to maintaine her, to haue thousand
people to fight, and no penny to pay the

mak

eth your Miſtres wilde, and your ſouldi-
tame.

ee that makes not his Miſtreſſe a Gold-
h, may perhaps in time find her a VVag-
e.

o loue without reaſon, is a token of luſt, &
ue without loue, is an argument of folly.

he aſſaults of loue muſt be beaten backe at
irſt ſight, leaſt they vndermine at the ſe-
d.

e that looketh to haue cleere water, muſt
e deep, he that longeth for ſweet muſick,
t ſtraine Art to the higheſt, and hee that
eth to win his loue, muſt ſtretch his labor,
hazard his life.

raleth out in loue as it dooth with Vines,
he young Vines bring the moſt vvine, but
old the beſt.

yrds are trayned with ſweet calls, but they
aught with broad Nets, ſo louers are in-
d with faire lookes, and intangled with diſ-
full eyes.

e that hath ſore eyes, muſt not behold the
dle, nor he that would leaue his loue, fall
e remembrance of his Lady, for the one
eth the eyes to ſmart, and the other pro-
th the hart to bleed.

louer is like the hearb *Helitropium*, which

alwayes inclineth to that place where the S
ſhineth, and being depriued of the ſun dye

There muſt be in euery triangle three li
the firſt beginning the figure, the ſecond a
menteth the figure, & the third concludes
So in loue there are three vertues, affecti
which drawes the hart, ſecrecy which incr
ſeth the hope, and conſtancie which finiſh
the worke.

Loue can neuer be truly fixed, when in h
that is loued there wanteth merrit.

It is conuenient in loue to be diſcreet, and
hatred prouident and aduiſed.

Loue is a frantick frenzie, that ſo infects
minds of men, that vnder the taſt of Nectu
they are poyſoned with the water of *Stix*.

Loue brings one lewd lookes, to commau
by power, and to be obeyed by force.

Loue and Fortune fauours them that are
ſolute.

Louers oft tymes proceede in theyr ſutes
Crabs, whoſe paces are alwaies backward.

True loue doth alwayes deſire that which
good.

As affection is reſtleſſe, ſo if it be perfect it
endleſſe.

Loue is a ſweet tyranny, becauſe the lou
endureth his torments willingly.

Th

he minde of a louer, is not where he liueth, where he loueth.

oue fixed on vertue, increaseth euer by tinuaunce.

he passionate Louer, if he sayle, loue is his ot, if he walk, loue is his companion, if he p, loue is his pyllow.

oue is onely remedied by loue, and fancie t be cured by affection.

bocles beeing demaunded what harme he ld wish to his enemie, aunswered, that he ht loue where he was not fancied.

o liue in loue, is to liue in care.

oue is most fortunate where courage is t resolute.

fections are harder to suppresse, then ene- s to subdue.

uers oathes are like fetters made of glasse, glister fayre, but couple no constraint.

ue maketh a man that is naturally addic- o vice, to bee endued with vertue, for- him to apply himselfe to all laudable ex- es, that thereby hee may obtaine his lo- fauour, coueting to bee skilful in good rs, that by his learning he may alure her, xcell in musicke, that by his melodie hee intice her, to forme hys speech in a per- phrase, that by his learning and eloquence

he may perſwade her, and what nature wa
hee ſeeketh to amend by nurture, and the
ly cauſe of this vertuous diſpoſition is loue

Not to loue, is not to liue.

Loue be it neuer ſo faithfull, is but a Ch
of care, and fancie though neuer ſo fortun
is but a maſſe of miſerie.

Faults in affection, are ſlight follies.

Loue is to be driuen out by reaſon, not t
thruſt out by force.

Amidſt the naturall paſsions of man, lo
the fountaine of all other.

The louer beeing angry, doth flatter hi
ſelfe with many lyes.

The louer knoweth what he doth deſire,
he knoweth not what he ought to deſire.

Loue may wither by little and little, but
roote will not be remooued on a ſuddaine.

It is a profit for young men, and a faulte
old men to be in loue.

The beſt Phiſition to cure loue, is ſhee t
gaue the wound.

Secret loue burneth with the fierceſt fla

The firſt ſtep to wiſedom, is not to loue,
ſecond, ſo to loue, that it be not perceiued.

The loue of wicked perſons, can neuer
gotten but by wicked meanes.

He that loueth, is dead in his own, but li

nothers body.

oue that is ſoone gotten in a heate, vvill kly away with a cold.

e that gathereth Roſes, muſt be content to k his fingers, and he that wil winne a wó- ns good will, muſt be content with ſharpe ds.

wiſe man may loue, ſo long as it is without and ſighing.

he cauſe of loue is delight, which by the ct and ſight of beauty is taken, whoſoeuer iewing and beholding taketh no pleaſure, neuer be mooued to loue.

here are ſixe properties in loue. Selfe- e, is the grounde of miſchife. Laſciuious e, the roote of remorſe. VVanton loue, the ards warfare. Pure loue, neuer ſawe the of feare. Pure loues eyes pierceth the keſt corners. Pure loue attempteth the ateſt dangers.

— Heu quantũ mentes dominatur in æquas,
Iuſta Venus?
— Quid decet non videt vllus amans.

Of Iealouſie.

ſi. *Iealouſie is a diſeaſe of the minde, proceeding from a feare which a man hath, that that*

he may perſwade her, and what nature wa
hee ſeeketh to amend by nurture, and the
ly cauſe of this vertuous diſpoſition is loue.

Not to loue, is not to liue.

Loue be it neuer ſo faithfull, is but a Ch
of care, and fancie though neuer ſo fortun
is but a maſſe of miſerie.

Faults in affection, are ſlight follies.

Loue is to be driuen out by reaſon, not to
thruſt out by force.

Amidſt the naturall paſsions of man, lou
the fountaine of all other.

The louer beeing angry, doth flatter hi
ſelfe with many lyes.

The louer knoweth what he doth deſire,
he knoweth not what he ought to deſire.

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He that loueth, is dead in his own, but li

nothers body.

oue that is soone gotten in a heate, vvill ckly away with a cold.

le that gathereth Roses, must be content to k his fingers, and he that wil winne a wó- ns good will, must be content with sharpe rds.

wise man may loue, so long as it is without e and sighing.

he cause of loue is delight, which by the ct and sight of beauty is taken, whosoeuer iewing and beholding taketh no pleasure, neuer be mooued to loue.

here are sixe properties in loue. Selfe- e, is the grounde of mischife. Lasciuious e, the roote of remorse. VVanton loue, the vards warfare. Pure loue, neuer sawe the e of feare. Pure loues eyes pierceth the kest corners. Pure loue attempteth the ateſt dangers.

— Heu quantũ mentes dominatur in æquas,
Iusta Venus?
— Quid decet non videt vllus amans.

Of Iealousie.

ſi. *Iealousie is a disease of the minde, proceeding from a feare which a man hath, that that*

thing is communicated to another, which would not haue common, but priuate to him selfe, it is also bred of that loue which will suffer a partner in the thing beloued.

IEalousie is such an infectious soare, that galeth with restlesse despight the mindes many men.

VVho so is payned with the restles torme of iealousie, doubteth and mistrusteth him selfe, being alwayes frozen with feare, and red with suspition.

Iealousy is such a heauy enemy to the whe state of matrimonie, and soweth between t married couple such deadly seedes of secr hatred, as loue beeing once raced out wi sackelesse distrust thereof, through enuy e sueth bludy reuenge.

Iealousie is a hel-borne fiend, that pester the minde with incessant passion.

A iealous man is suspitious, euermore iud ing the worst, for if his wife be merry, he th keth her immodest, if sober, sullen, if pleasa inconstant, if shee laugh, it is lewdly, if sh looke, it is lightly; yea, hee is stil casting b yond the Moone, and watcheth as the craf Cat ouer the silly Mouse.

Loue, as it is diuine with loyalty, so it is b

wi

h iealouſie.

louſie proceedeth from too much loue.

ealouſie is a canker that daily fretteth quiet
oughts, a moth that ſecretly conſumeth the
e of man, and a poyſon ſpecially oppoſed a-
inſt the perfection of loue.

he hart being once infected with iealouſie,
e ſleepes are broken, & dreames proue vn-
iet, the whole night is conſumed in ſlum-
rs, thoughts, and cares, & the day in woe,
xation, and miſerie.

The iealous man, lyuing dyes, and dying,
olongs out his life in paſsions worſe then
ath; none looketh on his loue, but ſuſpiti-
ſayes this is he that couets to be coriuall in
y fauours, none knocketh at the doore, but
rting vp, hee thinketh them to be meſſen-
rs of fancie, none talkes, but they whiſper
affection; if ſhee frowne, ſhee hates him,
d loues others, if ſhee ſmile, it is becauſe ſhe
th had ſucceſſe in her loue, looke ſhee fro-
rdly on any man, ſhee diſſembles, if ſhe fa-
our him with a gracious eye, then as a man
oſſeſſed with frenzie, he cryeth out, that nei-
er fire in the ſtrawe, nor loue in a womans
okes, can be concealed; thus doth hee lyue
ſtleſſe, and maketh loue, that oft is ſweet, to
e in taſt more bitter then gall.

Iealouſie

Iealouſie is a hell to the minde, and a hor
to the conſcience, ſuppreſsing reaſon, and i
citing rage.

As there is no content to the ſweetneſſe
loue, ſo there is no diſpaire to the preiudice
iealouſie.

The ſeedes of raſhnes & luſt, are nouriſh
in a diſordinate multitude, and the fruites
diſpleaſure, hate, murther and wickednes, a
cheriſhed by iealouſie.

He that is iealous, is like him that is ſicke
an ague, and poureth in drink to augment t
chilneſſe of his ſickneſſe.

There can be no greater tyrannie then ie
louſie; whereby a man continually murth
reth himſelfe liuing.

As a ſhip is in a tempeſt, ſo is the minde to
by iealouſie, the one ſtil expecteth his wrac
the other ſeeketh his owne ruine.

Iealouſie maketh the cowarde ſtoute, t
baſhfull audatious, the babler ſilent.

Ielouſie begot reuenge, reuenge nouriſhet
iealouſie.

Three thinges breede iealouſie, a migh
ſtate, a rich treaſure, and a faire wife.

Iealouſie, in ſeeking death contemneth it,
finding it, repineth thereat, not for endurin
it, but becauſe it ſuffereth him not to out-liu

reuenge

nge.

Viſedome ſhyneth in the midſt of dan-
, and iealouſie in the height of madnes.
s the Crow thinketh her owne byrds fay-
ſo a iealous man thinketh his own choice
llenteſt.

ommonly we know iealouſie by lunacie,
uſe the paſsion is frantick.

ruelty is moſt cruell when we prolong the
e, and iealouſie monſtrous with lengthe-
the paſsion.

flittle brookes proceede great riuers, &
n ſmall ſparkles of iealouſie, ariſe great
es of diſtemprature.

o trouble a iealous man with counſayle, is
ugment his paine with ſuſpition.

alouſie brings nothing but repentance, for
a ſicknes without amendement.

is heauen to be in loue, but hell to liue in
ouſie.

here is no law to be compared with loue,
no torment like vnto ielouſie.

latrimoniũ ità demũ tranquillè exigi poteſt, ſi
r cæca maritus autem ſurdus ſiat. Fæmineum
us zelotopiæ eſt obnoxium, et hinc oriuntur
, et querimoniæ; rurſus marito obnoxia eſt
ris garrulitas, qua moleſtia tariturus eſt, ſi
ius ſit.

Of

Of Hate.

Defi. *Hate, or enuie, is a griefe ariſing of ther mans proſperitie, and malignitie is commonly ioyned with it, whether it be fountaine of it, as ſome ſay, or one part th of, as others will haue it. This malignit common hate, is a delight and pleaſure t in another mans harme, although wee re no profit thereby: and it ſeemeth to bee dentall, that is, procured by hatred or ill aryſing of ſome euill affection which one beareth to another.*

THe greateſt flood hath the ſooneſt e the ſoreſt tempeſt the ſuddaineſt ca the hoteſt loue the coldeſt end, and from deepeſt deſire, oft-times inſueth the dead hate.

The mouth of a malicious enemy, ſild ouer-floweth with good words.

Hate thirſteth to ſalue his hurts by reue

Enuie reſembleth the ſerpent *Hidaſpis*, alwayes purgeth his filthy rewme on the reſt flower.

There is nothing that more ſpighteth a then to haue before his enemy any iniury diſhonor, done vnto him by his ſuperior.

ny ſhooteth at others, and woundeth her

ere is no concord between water & fire,
ny agreement betweene loue & hatred.
Where hate doth raigne, lordſhyp hath no
ie.

uens are knowne by theyr bands, Lyons
heyr clawes, Cocks by theyr combes, and
ous men by theyr manners.

uie neuer caſteth her eye low, nor ambi-
neuer poynts, but alwaies vpward.

uenge barketh onely at the ſtarres, and
ht ſpurnes at that ſhee cannot reach.

uie braggeth, but draweth no blood, and
malitious haue more minde to quip then
ht to cut.

uie is like lightning that will appeare in
darkeſt fogge.

erie fewe dare ſerue or follow ſuch as the
nce doth hate.

uch ſtrangeneſſe breedeth hatred, & too
h familiaritie breedeth contempt.

ightineſſe engendreth enuie, and ouer-
h riches doth breed & bring toorth pride
ſpight,

he grudge, hatred, and malice of the that
uill, iuſtifieth the iuſtice and ſentence of
n that be good.

Fooles

Fooles set neighbours at variance, but m
that are wise and malicious, set kingdoms
gether by the eares.

Those which disdaine in youth, are desp
in age.

Debate, contention, deceit, and enuie,
the fruites of euill thoughts.

It is better to be fellowe with many in lo
then to be a King with hatred and enuie.

Enuie is blinde, and can doe nothing b
dyspraise vertue.

Enuie is so enuious, that to them that of
are most denied, and set fartheſt off, shee g
ueth most cruell strokes with her feet.

As rust consumeth yron, so doth enuie t
harts of the enuious.

An enuious man waxeth leane with the s
nesse of his neighbour.

Enuie is a secret enemie to honour.

Enuy stirreth vp a secret grudge to reueng

Enuy and fortune are enemies to peace a
prosperity.

Rigor blasteth fancies blossoms, and enu
shadowes spot beauties colours with disdai

It is a scabbe of the worlde to bee enuious
vertue.

Hee is most wicked that is malitious agai
his friends.

VVhe

Vhereas is no light, there is no ſhadowe, &
reas is no wealth, there is no enuie.
urſed enuy prepareth poyſon ſecretly, for
n that are at reſt among diuers pleaſures.
Of vices, enuie is the auncienteſt, pride the
ateſt, and gluttony the fouleſt.
he iniured man dooth manie tymes, for-
, but the enuious doth neuer ceaſe to per-
ute.
f any man be good, he is enuied, if euill, en-
us.
he enuious bury men quicke, and raiſe vp
n being dead.
he man that in thys worlde hath not ſome
mies, it is a ſigne that of good fortune hee
uch forgotten.
ee is hatefull and wrathful that little eſtee-
th to looſe his friends, and maketh no ac-
nt to reconcile his enemies.
o behaue thy ſelfe, that no man haue iuſt
ſe to hate thee.
uch hatred doth oftentimes lurke vnder a
re countenaunce, yea, oftentimes vnder a
et kiſſe.
oe not only feare, but alſo hate to do euil.
idden hatred is more dangerous then o-
n enmitie.
t is an euill thing to hurt becauſe thou ha-

teſt,

teſt, but it is more wicked becauſe thou
hurt, therefore to hate.

Malice drinketh vp the greateſt part of
owne poyſon.

That hatred is cõmonly moſt deadly, wh
hath once been buried, & afterward throu
iniurie is reuiued againe.

There is no hatred comparable vnto the
tred of faithfull friends, if they once beco
enemies.

The iniury of a friend is more grieuous t
the malice and hatred of an enemy.

The enuious man, though ſlowly, yet
cretly conceiueth diſpleaſure.

Enuy ſpeaketh that which commeth n
to minde, & not that which it ought to ſpe

Like as griefe is a diſeaſe of the body, ſ
malice a ſicknes of the ſoule.

Enuie is nothing els but a griefe of the m
at other mens proſperity.

Enuie doth alwayes accompany vertue.

Glory in the end erecteth that which en
in the beginning doth ſeeme to depreſſe.

Exceſsiue glory dooth quite extinguiſh
uie.

Iniquum eſt lædere quód oderis, iniquius odi
quia læſeris.

Paſcitur in viuis liuor, poſt fata quieſcit.

Of Women.

. VVomen, being of one and the selfe same bstance with man, are what man is, onely so uch more imperfect as they are created the eaker vessels.

VOmens sorrowes are eyther too extreame, not to bee redressed, or els ed vp with dissimulation, not to bee be- ed.

Vho findes constancie in a woman, findes ings in a woman.

Vomen are to be measured by theyr ver- not by theyr beauties.

Vomens wills are peremptory, yet like cons they will stoope to a gaudy lure.

Vomens tongues pierce as deepe as theyr

Vomens smiles are more of custome then rtesie.

e that trusteth to the loue of a vvoman, nbleth him that thinks trees wil not leaue r leaues in Autumne.

Vomens eyes shed teares both of sorrowe dissimulation.

Vomen are wonders of nature, if they g not nature.

VVomen

VVomen were admirable Angels, if
would not be drawne with Angels to bec
deuils.

VVomen haue chaſt eyes when they h
wanton thoughts, and chaſt lookes when
harbour laſciuious wiſhes.

Like as no man can tell where a ſhooe w
geth him, better then hee that weares it, ſo
man can tell a womans diſpoſition better
he that hath wedded her.

There is no creature that more deſireth
nour and worſe keepeth it then a woman.

Beautie in the faces of women, and foli
theyr heads, be two wormes that fretteth
and waſteth goods.

VVomen for a little goodnes looke for g
praiſe, but for much euill no chaſtiſement

VVomen are ſo extreame in all head-l
extreamities, that with a little fauour they
exalt, augment, and growe into great pry
& with a little disfauour they grow into g
hatred.

A fierce beaſt, and a perrilous enemy to
Common-wealth, is a wicked woman, for ſ
is of much power to doe great harme, an
not apt to follow any goodnes.

The Eagle when he ſoareth neereſt the
houers for a pray; the Salamander is m
wan

me when he lyeth from the fire, & a vvo-
n moſt hart-hollow vvhen ſhe is moſt lip-
y.

hough women ſeeme chaſt, yet they may
etly delight in change, and though theyr
intenaunce be coy to all, yet theyr conſci-
e may be curteous to ſome one.

Vomen in miſchiefe are wiſer then men,
he words of a vvoman are no warrantiſe of
truth.

Vomen by nature, ſaith *Socrates*, are more
itifull then men, but being mooued to an-
r, they become more enuious then a Ser-
nt, more malicious then a tyrant, & more
ceitful then the deuill.

Vomen haue theyr tongues at will, theyr
intenaunce at commaund, and their oathes
pleaſure.

Vomen that are chaſt when they are tru-
d, proue wantons when they are cauſeleſſe
pected.

t is the property of a woman, to couet moſt
that which is moſt denyed her.

Virgins harts are like Cotten-trees, vvhoſe
uite is ſo hard in the budde, that it ſoundeth
e ſteele, and being ripe put forth, is nothing
t vvooll,
s it is naturall to vvomen, to deſpiſe that

which is offered, so it is death to them to
denied that which they demaund.

VVomens harts are full of holes, apt to
ceiue, but not to retaine.

In three poynts vvomen and fooles are
like condition, they are full of vaine affe
ons, curious and peeuish to please, and v
vvilful in foolishnes.

Hee that can abide a curst wife, needenot
feare what company hee liueth in.

Like as to a shrewd horse belongeth a sh
bridle, so ought a curst wife to be sharply h
deled.

The Clofets of vvomens thoughts are e
open, & the depth of theyr harts hath a str
that stretcheth to theyr tongues end.

VVomen are like to Fortune standing vp
a globe, winged with the feathers of fickle
The rule for a vvife to liue by, is her h
band, if he be obedient to the lawes public
The eyes of vvomen are framed by ar
enamour, and their tongues by nature to
chaunt.

VVomen clothed vvith faire apparel, de
to see, and to be seene.

VVomens faces are lures, theyr beau
bayts, theyr lookes nets, and theyr vvor
inticing charmes.

hard fauoured woman, renowned for her
ſtitie, is more to bee honoured then ſhee
t is inconſtant, though neuer ſo famous for
beauty.

s there is no ſworde made of ſteele but it
h yron, no fire made of ſvvood but it hath
ake, nor any vvine made of grapes, but it
h lees, ſo there is no woman created of
h, but ſhe hath ſome faults.

Vomen when they loue much, diſſemble
ſt.

faire vvoman vnconſtant, may be reſem-
d to the coũterfeit which *Praxiteles* made
lora, before the which, if one ſtood direct-
it ſeemed to weepe, if on the left ſide, it ſee-
d to laugh, if on the right ſide, to ſleepe.

Vomens vvits are like Sheſielde kniues,
ich ſometimes are ſo ſharpe that they will
a hayre, & other-whiles ſo blunt that they
ſt goe to the grind-ſtone.

vvomen be beautifull, they are to be won
h prayſes; if coy, with prayers; if proud,
h gyfts; if couetous, with promiſes.

were farre better for a woman neuer to be
ne, then to liue defamed.

vvoman of good life, feareth no man
h an euill tongue.

faire harlot is a ſweet poyſon.

VVomen oft in their loues resemble the
poticaries in theyr arts, who choose the we
for theyr shops, when they leaue the fay
flowers in the garden.

The wiser sort of women are comonly
led with selfe-loue.

The affections of women are alwayes fe
red, either with outward beautie, or inw
bounty.

VVhom beautie cannot bende, riches w
breake.

Tiresias and *Caenis* were both men and w
men, who being demaunded whether me
women were most subiect to loue, answe
that the Arrues which *Venus* gaue in her sh
was sufficient to discusse the doubt: mean
that as Doues, who are *Venus* darlings,
more prone to lust then any other foules.
women are more subiect vnto loue, then
other mortall creature.

VVomens harts and theyr tongues are
Relatiues.

A fayre women with foule conditions,
sumptuous sepulcher full of rotten bones.

Trust not a wanton eye in a woman,
hath comonly a whorish hart annexed wi

A woman that hath been married to m
can hardly please many.

is a womanlike part to be furious in anger.
n honeſt woman being beautiful, doth kill
ng men with her countenaunce.
womans minde is vncertaine, it hath as
ny newe deuices as a tree hath leaues, for
e is alwaies deſirous of change, and ſildom
eth him hartily with whom ſhe hath been
g conuerſant.
ruſt not a woman when ſhee weepeth, for
her nature to weepe when ſhee wanteth
will.
ilence in a woman is a ſpeciall vertue.
woman by nature is borne to be change-
e.
woman knowes nothing but what ſhe liſt
ſelfe.
woman that hath no dowrie to marry her,
ght to haue vertue to adorne her.
woman in her wit, is pregnable, in her
yle, deceiueable, in her frowne reuengea-
, in her death acceptable.
faire, beautiful, & chaſt woman, is the per-
t workmanſhip of God, the true glorie of
gels, the rare miracle of earth, and the ſole
nder of the world.
hat man which is married to a peaceable
d vertuous woman, beeing on earth, hath
ained heauen, being in want, hath attained

wealth, being in woe, hath attained weale, ing in care, hath attained comfort.

Fœmina nulla bona est, vel si bona contigit
Nescio quo fato res mala facta bona est.

Of Beautie.

Defi. *Beautie is a seemely composition of all members, wherein all the parts with a taine grace agree together, but beauty or c lines of the minde, is a conueniencie meet the excellencie of a man, and that wherei nature doth differ from other liuing creatu and as the outward beauty moueth and r ceth the eyes, so this shyning in our liues good order and moderation, both in deede word, draweth vnto vs the harts of those amongst whom we liue.*

BEautie is such a fading good, that it scarce be possessed before it bee vanis Beautie and riches are great persuasion moue affection.

Beauty is the true glasse of diuine glorie.

Beautie tameth the hart, and golde o commeth beauty.

Perfect beautie, the more it is seene, more it is admired.

eauty is like the hearbe *Larix*, coole in the
er, but hot in the ſtomack, precious whilſt
a bloſſome, but preiudiciall, growne to
uite.

e that taketh too much delight to gaze on
uty, ſhall ſometimes be gawled with too
th greeſe.

eauties paintings are trickt vp with Times
hers, which being ſet to dry in the ſunne,
ſe their brightnes with the ſunne.

eauty is delightſome and pleſant: yet no-
g more perilous and deadly.

eauty when it is not ioynd with vertue, is
the feathers of a Phœnix, placed on the
kaſſe of a Crow.

eauty is oft the faireſt marke that leadeth
niſhap.

eauty is a colour daſht with euery breath,
ower nipt with euery froſt, and a fauour
time and age defaceth.

e which holdeth in her eye moſt coyneſſe,
h often in her hart moſt doublenes.

here is none ſo addicted to chaſtety, whom
uty hath not changed, none ſo vowed to
ginity, whom beauty hath not charmed,
e ſo ſeuere, whom beauty hath not beſot-
, nor none ſo ſenceleſſe, whom the name
eauty cannot eyther breake or bend.

Beauty

Beauty is a Siren which will drawe the m
Adamant-hart by force, and such a charme
hath constrained the Vestall virgins the
selues to forsake theyr Cells.

Anacharsis the Philosopher, being dem
ded what he thought was the greatest gift
euer the Gods bestowed vpon man, aunsw
red, beauty; for that it both delighteth
eye, contenteth the minde, and winneth g
will and fauour of all men.

Beautie withereth with age, and is impay
by sickneſſe.

Beauty cannot inflame the fancie so m
in a month, as ridiculous folly can quenc
in a moment.

Beauty, vertue, and wealth, are three de
perswasions to make loue frolick.

A blacke face with a white garment, is lyk
flye drowned in a spooneful of milke.

Aristotle sayth in his *Ethiques*, that in
things diuisible, there is something more, so
thing lesse, something equall, more or le
vvhat can be then more equal then beauty
wit?

The Scorpion, if hee touch neuer so ligh
inuenometh the whole body, the least spa
of vvild fire sets a whole house in a flame,
Cockatrice killeth men with his sight,

sti

g of loue and beauty, woundeth deadly,
flame of fancie ſets al the thoughts on fire,
the eyes of a louer wounded with beauty,
eounted incurable.

What is more faire and more fading then
uty? vvhat is more delightful & pleaſant,
nothing is more deadly & perrilous then
utie.

eauty is ſildom without pryde, & wit with
inconſtancie.

here is nothing more pleaſant then beau-
, nor more yrkſome then bondage, vvhom
tue cannot obtaine, wealth wil win.

Hee that is an enemy to beauty, is a foe to
ture.

Beauty without honeſty, is like deadly poy-
n preſerued in a boxe of gold.

ancie oft-times proceedeth from wealth &
auty: but perfect loue euer ſpringeth from
rtue and honeſtie.

Beauty is a ſtarre, whoſe influence hath fun-
y effects.

t is more paine to keepe the fire of *Veſta*,
en to offer ſolemne rights to the daughter
Iupiter.

Beautifull women be dangerous marks for
oung mens eyes to ſhoote at.

Chooſe not thy wife by her beauty, but by
her

her honestie, for her good deeds will rem
when age hath taken her beauty from her.

Reason departeth when beautie comes
place.

Raram facit mistura cum sapientia formam.
Forma bonum fragile.

Of Dissimulation.

Defi. *Dissimulation is an euill humor of*
minde, and contrary to honestie, it is a cou
naunce euer disagreeing from the harts i
gination, and a notorious lyer in what-soe
it suggesteth.

MAny vnder the show of a stedfast frie
cloake the mallice of a mortall foe.

Vnder the colour of simplicity, lurketh
Image of deceit.

The typ of the tongue soundeth not alwa
the depth of the hart.

To play the foole well, is a signe of wisedo

Euery outward appearance, is not an
thenticall instance.

The holiest men in show, prooue often
holloweſt men in hart.

VVhere there is the greatest florish of v
tue, there oft-times appeareth the grea
blem

ish of vanitie.
yre vvords, and wicked deedes, deceiue
wise men and fooles.
dden hatred is more dangerous then o-
enmity.
counterfet disease is some-times taken a-
with a false sirrop.
s better to haue an open foe then a dis-
bling friend.
btile Sophistrie peruerteth true Phylo-
ie.
which dwelleth next to a Cripple, vvill
e learne to halt, and he that is conuersant
an hypocrite, wil soone endeuour to dis-
ble.
he more talke is seasoned with fine phra-
the lesse it sauoureth of true meaning.
issemble not with thy friend, eyther for
to displease him, or for malice to de-
e him.
is farre better to speake the truth in plaine
ds, then to keepe silence with deepe dis-
ulation.
issembling curtesies are like *Circes* riches,
ch can turne vaine-glorious fooles into
s, gluttonous fooles into swine, pleasant
es into Apes, and proude fooles into Pea-
ks.

A dissembling hart hath more eloque
then a faythfull minde.

Say what thou thinkest in necessary matt
for dissimulation ought not to be vsed.

Deceite deserues deceite, and the end
trechery is to haue no trust.

Craft hath neede of cloaking, where tru
euer naked.

He that hath oft beene deceiued with
lyes of a dissembler, will scant giue him cr
when he bringeth a true tale.

Company not with many friends, for ne
sitie vrgeth that some proue treacherous.

He that can with faire speeches, bring a m
into fooles paradice, is sooner accepted th
true-harted louer.

She that will false her faith to one, will cr
her credite with many.

In the greatest shew of good-will, lyes (
tymes) the smallest effect of friendshyp.

Parasites in prosperitie professe much,
in aduersitie performe little.

The flattering of an enemy, is like the m
die of the Sirens, who sing not to styrre
mirth, but to allure vnto mishap.

Hee is a mortall enemy that carryeth ga
his hart, and honey on his tongue.

The minde of a crafty dissembler, is ha

more by practise, then the hands of an ar-
er by great labour.
ulata sanctitas est duplex iniquitas.
pia sub dulci melle venena latent.

Of Folly.

ſi. Folly, or intemperancie in our actions, is
n ouer-flowing in voluptuouſnes, forcing, &
ompelling all reaſon in ſuch ſort, that no con-
ideration of loſſe or hinderance, is able to ſtay
r keepe backe, him that is through long cu-
ſtome infected with vice, from betaking him-
ſelfe of ſet purpoſe, to the execution of all his
deſires and luſts, as hee that placeth his ſoule
nd ſouer aigne good therein; ſeeking for no
ther contentation in any thing, but onely in
hat which bringeth to his ſences delight and
pleaſure.

Ate wit, and vnfruitfull wiſedome, are the
next neighbours to follie.
here can be no greater vanitie in the world
n to eſteeme the worlde, which eſteemeth
man, & to make no account of God, who
greatly regardeth all men.
here can be no greater folly in man, then
much trauaile to increaſe his goods, and
with

with vaine pleasures to loose his soule.

In a wise man there is no greater folly, to see him spend a moment of an howre in nitie.

It is plaine folly for a man to shorten his by disorder, seeing by temperance and mo stie it may better be prolonged.

To laugh without cause, is a signe of m foolishnes.

It is meer folly to laugh at another mans serie.

It is folly to attempt any wicked beginn in hope of a good ending.

Hee that is vainely carried away wit things, is neuer delighted with one thing.

It is a common imperfection to commit lie, but an extraordinary perfection to am

The importunate and the foole, are b thers children.

To be wanton without wit is apishnes, & be witty without wantonnes precisenes.

Fire is to be quenched in the sparke, wee are to be rooted out in the bud, and folly the blossome.

Follies past are sooner remembred t redressed.

He that makes a question where there is doubt, must take an aunswere where ther

eaſon.
we vices are ſufficient to darken many
ories.
ce that lendeth to all which will borrow,
eth great good will, but little wiſedom.
that is a ſigne of a careleſſe mind, not to
nooued with miſhap: ſo it is a token of
, to be carefull without cauſe, and to be
ued for that which if it were iuſtly wayed,
eth at all no occaſion of ſorrow.
e that liueth without remembrance, ſhall
dye without repentance.
anity is the maske wherein youth mar-
h, and folly the Page that waits attendant
n their actions.
gmalion carued a picture with his hand,
doated vpon it with his hart.
e that makes curioſity in loue, will ſo long
ne curteſie, that eyther he will be coun-
a ſolemne ſuter, or a witleſſe wooer.
oo much curioſitie ſauoreth of ſelfe-loue,
ſuch as are too familar run into contempt.
olly refuſeth gold, and frenzie preferment,
dome ſeeketh after dignity, and counſaile
eth for gaine.
he fooliſh man is greeued with that hee
ſuffer, and boaſteth him of that he hath
en, but the wiſe man is greeued with
that

that he hath spoken, and boasteth himse
that he doth offer.

VVhere fooles are had in reuerence, &
men neglected, that Common-wealth
soone come to confusion.

To make that thing proper to one, w
before was common to all, is a true no
folly, and to beginning of discorde.

The riotous that sicknieth vpon surfit,
foole that feeleth aduersity, can very h
be cured.

Fooles are like babes, that will cry at e
small occasion.

The foole wanteth all things, and yet if
had them, hee could not vse one of them.

Prosperity maketh fooles mad.

Some be fooles by nature, and some be
ty fooles, to get themselues a lyuing; for
they cannot thriue by their wisdom, then
seeke to liue by folly.

Among the foolish, hee is most foole
knoweth little, and yet would seeme to k
much.

To be ouercome with affections, is an
dent token of folly.

The more riches a foole hath, the more
lisher he is.

It is great folly for a man to muse muc

things as passe his vnderstanding.
wel fauoured & faire person that is a foole,
ke a faire house, and an euill hoast harbou-
therein.
is all one in effect, to lay a heauy burthen
n a wearie man, and to commit weightie
ters to a fooles disposition.
foole that from base pouerty is raised vp
iches, and worldly prosperitie, is of al men
t forgetful and vnfriendly to his friends.
structions giuen to fooles increaseth folly.
hing done, a foole knoweth, but a wyse-
fore-seeth thinges before they come to
e.
ne hart of a foole, saith *Sirach*, is in his
th, but the mouth of a wise-man is in his

ter cetera mala hoc quoq; habet stultitia,
emper incipit viuere.

—— Sapientia prima est
Stultitia caruisse.

Of Flattery.

. *Flattery is a pestilent and noysome vice,*
s hardly to be discerned from friendship, be-
use in euery motion and affect of the minde
ey are mutually mingled together, but in

theyr actions they are meere contraries: flatterie dissenteth from what euer it seem intend.

HE is vnwise, that rather respecteth fawning words of a flatterer, then the tire loue of a faythfull friend.

Flatterers resemble Swallowes, which in Sommer-time creepe vnder euery house, in vvinter leaue nothing but durt behind

Open praisers are cōmonly secret flatter

Flatterers blaze that with praises which haue cause to blaspheme with curses.

Flatterers seeke theyr owne good, and theyrs whom they flatter.

To flatter a wise man, shewes want of w dom in the flatterer.

Flattery amongst friends, is petty treaso effect.

It is better to offend with truth, the please with flattery.

As no vermine will breede where they fi no warmth, no Vultures sleepe where t finde no pray, no flyes swarme where t see no flesh, no pylgrim creepe where the no crosse, so there is no Parasite will lu where he finds no gaine.

Hee that seeketh by a plausible shadowe

flatt

ery, to seduce a minde from Chastitie to
ltery, sinneth against the Lawe of nature,
efrauding a man of his due, his honor, and
reputation.

ttle things catch light mindes, and fancie
worme that feedeth first vpon Fennell.

Vhite siluer draweth blacke lines, & sweet
ds breed sharpe torments.

is better to fall amongst a sort of Rauens,
amongst flattering companions: for the
ens neuer eate a man tyll hee be dead, but
erers will not spare to deuoure him while
s aliue.

e outward shew of a flatterer, is ful of de-
t, but the inwarde substance is seasoned
despight.

ttery is like a golden pil, which outward-
iueth pleasure, but inwardly is full of bit-
esse.

tterers are like trencher-flyes, which
e more for lucre then for loue.

many words lyeth mistrust, and in pain-
peech deceit is often couered.

amiliar companion, which is alwaies like
ant, and gapeth for thanks, and neuer bi-
, is of wise men to be suspected.

deuour diligently to know thy selfe, so
no flatterer deceiue thee.

The flatterer diligently applyeth himselfe
the time, and frameth his speech, to please
maisters humor.

Like as a Camelion hath all colours s
white, so hath a flatterer all poynts saue ho
stie.

Be liberall vnto all men, flatter none, and
familiar with a few.

A flattering friend is a bitter enemy.

To flatter requireth glorious words, wh
truth is best in plaine vtteraunce.

Hee that truly knowes himselfe, cannot
deceiued by flattery.

Good wits are the discouerers of flatter
yet most subiect to flatterie.

Flatterie is like friendship in showe, but
in fruite.

As Moathes consume cloth, so flatterers
ceiue the world.

To chide or flatter thy wife publiquely,
the next way to make her do ill priuatly.

*Adulatio apertis, et propitijs auribus recip
in præcordia ima descendit; venit ad me pr
mico blandus inimicus.*

*Sicut sumenda sunt amara salubria, ita se
vitanda est amara dulcedo.*

Of Suſpition.

efi. Suſpition is a certaine doubtfull feare of the minde, detaining the hart timerouſlie, with ſundry affections and vncertaine proceedings.

T is hard to blinde ſuſpition with a falſe co-
our, eſpecially, when conceit ſtandeth at
doore of an enemie.
uſpitious heads want no ſophiſtry to ſup-
their miſtruſt.
et not thy hart ſuſpect, what neither thine
ſees by proofe, nor thine eares heare by
ort.
he man that is feared of many, hath cauſe
wiſe to ſuſpect many.
iſtruſt no man without cauſe, neither bee
u credulous without proofe.
uſpition is a vertue, where a man holds his
my in his boſome.
is hard to harbour beliefe in the boſome of
truſt.
Vhere the party is knowne for a profeſſed
there ſuſpitious hate enſueth of courſe.
is hard to procure credite where truth is
ected.
is better to ſuſpect too ſoone, then miſlike

too late.

Fire cannot be hidden in flaxe without so flame, muske in the bosome without smel, loue in the breast without suspition.

Small acquaintance breedes mistrust, mistrust hinders loue.

Suspition may enter a false action, but pro shall neuer bring in his plea.

VVhere Vertue keepeth the Fort, Rep and Suspition may assaile, but neuer sack.

VVhere hatefull suspition breedeth enmi there it is hard with painted shadowes to pr cure amitie.

He that feareth nothing, suspecteth nothi

Fooles suspect wise-men, and wisemen kn fooles.

After a rainy euening may well follow a f morning, and after suspition preuention ensuing danger.

Suspition is vaine when the euil is execut

VVhen we suspect our selues to be most m serable, then is the grace of God most fauo rable.

Beauty is the true glasse of diuine vertue, suspition the mirror in which we see our ow noted dangers.

Suspect the meaning, & regard not the sp ches.

anish from thy hart vnworthy suspect, for
olluteth the excellencie of the soule.
o suspect where there is cause, is sufferable,
to suspect without cause is intollerable.
ood wine proceedes from a good Vine-
d, good fruite frō a good tree, good come
m good seede, and good effects frō a good
ition.
e that liues without offence, neuer need to
ect reproofe.
tauius Augustus, domū suam non solum cri-
ne, sed suspitione criminis vacare voluit.
cut difficilé aliquem suspicatur malū qui bo-
est: sic difficilé aliquem suspicatur, bonum qui
malus est.

Of Thoughts.

fi. *Thought, generally is all the imaginati-*
ns of our braine, which being a proposed ob-
ect to the hart, maketh it continually reuolue
nd worke vpon those conceits.

Arry thy thoughts seald vp by silence.
Thoughts of loue, the farther they wade
deeper they bee, and desires ended with
rill, sauour of greatest delight.
houghts are blossoms of the minde, and
words

words the fruites of desires.

Base thoughts, as they are odious, so they vnconstant.

Thoughts are not measured by exterior fects, but by interior affects.

There is nothing that more shorteneth life of man, then vaine hope, & idle thoug

He that is not ready to think well to day, be more vnlikely to doe good to morrow.

There are no colours so contrary as white black, no elements so disagreeing as fire water, nor any thing so opposite as m thoughts, and their words.

There is nothing among mortall men m common and dangerous, then to giue plac vaine imaginations.

All mens thoughts should bee fauourable imagination.

It is an auncient custome in the malice man, to hold nothing for well doone, but which we thinke well of, although it be e & to esteeme nothing for euil, but that wh we hate, although it be right good.

The minde is the touch-stone of content

Thoughts are not seene, but the face is herald of the minde.

A vertuous man delighteth in the equit his thoughts.

Who thinks before he doe, thriueth before
inkes.

t a Prince be garded with ſouldiers, atten-
by Counſailers, and ſhut vp in Forts, yet
thoughts diſturbe him, he is miſerable.
e imployeth his thoughts wel, that vſeth
n rather to teſtifie his vertue, then to nou-
his diſpleaſure.

ens thoughts are like Courtiers cloakes,
n ſhifted, and neuer more impatient then
n they are ſifted.

ee dyes well which repents him of his euil
ughts, and hee liues well, whoſe minde is
moleſted with euill imaginations.

he bow that ſtandeth bent, doth neuer caſt
ight, and the minde that is delighted with
thly pleaſures, ſildom thinketh on heauen-
happines.

is no matter with what thought thou
oſt that which is euill to be done, becauſe
deedes be ſeene, and not the minde.

he minde beeing a pure and perfect thing,
ght to reiect all impuritie and vncleannes.
t the riſing of the Sun, darknes flies away,
d at the motion of the thought dulneſſe va-
heth.

worde ſuffiſeth for a wiſe man, and one
ought is enough for one reſolution.

VVhen

VVhen death is at the doore, remedy is late, & when misfortune is happened, thou of preuention is bootlesse.

Cogitationes vagas et inutiles, et velut somniles né recipias: quibus si animum tuum obtaueris, quum omnia disposueris tristis remanebis.

Cogitationes sunt improuidi animi respectu, ad euagationem proni.

Of Wit.

Defi. *VVit is the first and principall part of the soule, wherein the minde, the vnderstanding and the memory are contained, which are necessary for the direction of all good and vertuous actions.*

SHarpnes of the wit, is a sparke that soone inflameth desire.

One mans will is anothers mans wit.

The ornaments of wit, are much more fayre then the badges of nobilitie.

A bond-man to ire, hath no power to rule other men by his owne wit.

A quick wit & cleere vnderstanding, take good heede of things past, prudently wayeth things present, and things to come.

Streng

ength wanting wit, and pollicy to rule, throwes it selfe.

hat which mans strength cannot bring to , wit and pollicy will soone dispatch.

Vine is such a whetstone for wit, that if it ften set thereon, it will quickly grind all teele out, and scarce leaue a backe where und an edge.

here be three thinges which argue a fine inuention, conceauing, & aunswering.

here is nothing more smooth then glasse, nothing more brickle, nothing more faire snow, yet nothing lesse firme, neither any g more fine then wit, yet nothing more le.

Vit doth not bend where will hath most ce.

perfect wit is neuer bewitched with lewd-, neither enticed with laciuiousnes.

He that in these dayes seeketh to get wealth wit without friends, is like vnto him that nketh to buy meate in the market without oney.

s the Sea-crab swimeth alwaies against the eame, so doth wit alwayes against wisdom.

As a Bee is oftentimes hurt with his owne ney: so is wit not sildome plagued with his ne conceite.

If

If wit bee imployed to the honeſt ſtudi
learning, what thing is more precious? b
in the idle trade of loue, what thing can
more peſtilent?

VVit without learning, is like a tree with
fruite.

VVit, though it hath beene eaten with
canker of conceit, and fettered with the
of vaine loue, yet being purified in the Still
wiſedom, and tryed in the fire of zeale,
ſhine bright, and ſmell ſweet in the noſthril
all young Nouices.

VViſedom can not be profitable to a fo
nor wit to him that vſeth it not.

The wit of man is apt to all goodnes, if it
applied there-vnto.

Commonly men of ſharp wit & iudgeme
be not alwaies of ſound conditions, and ma
times good inclinations are corrupted by
cious conuerſation.

Mans wit is made dull through groſſe
immoderate feeding.

Many by wit get wealth, but none by wea
purchaſe wit, yet both wit and wealth agre
the braueſt ſympathie.

Hee ſeemeth to be moſt ignorant, that tru
eth moſt to his owne wit.

By how much the more the interior ſen

more precious, and the gyfts of the minde
re excellent, then the exterior organs and
ruments of the body; by ſo much the
re, is wit to bee preferred before the out-
d proportion of lineaments.

e beſt perceiueth his own wit, that thogh
knowledge be great, yet thinketh himſelfe
nderſtand little.

s empty veſſels make the loudeſt ſound, ſo
n of leaſt wit are the greateſt bablers.

s yron and braſſe are the brighter for the
aring, ſo the wit is moſt ready that is moſt
upied.

Vit is a ſimpathy of thoſe perfections that
we from the minde.

he paſtime is to bee abhorred where wit
epeth, and idlenes with couetouſnes is on-
earned.

ecreation of wits ought to be allowed, for
en they haue a while reſted, they often-
mes prooue more ſharpe and quick.

Vords wittily ſpoken, doe awake & reuiue
iudgement, but great and manifeſt exam-
s perſwade the hart.

Vit in vvomen, is like oyle in the flame,
ich eyther kindeleth to great vertue, or
reame vanitie.

ome men are wiſe in ſome matters, & voyd
of

of wit in all things els.

VVit gotten by induſtrie, though it be
in conceiuing, yet it is not haſty in forge
Quid non ingenio voluit natura licere?
Amor ingenij neminem vnquam diuitem fe

Of Wiſedome.

Defi. *VViſedome is a generall vertue, the*
ceſſe and guide of all other vertues, and
wherein the knowledge of our ſoueraine
and the end of our lyfe conſiſteth: as alſ
choyce of thoſe wayes by which we may
vnto it.

VVIſedome ſhineth in the midſt of a
It is wiſedome to thinke vppon
thing before we execute it.

By others faults, wiſe men correct their
offences.

He is wiſe, that is wiſe to himſelfe.

As it is great wiſedome for a man to be
cretary to himſelfe, ſo it is meere fooliſh
to reueale the inward thoughts of the ha
a ſtranger.

It is wiſedom to looke ere we leape, and
ly to doubt where no cauſe is.

It is more wiſedome to lament the life of
wick

ed, then the death of the iuſt.

forget an iniury, proceedeth of ſinguler

lome.

many iniuries, there is more ſecurity and

lome to diſſemble a wrong, then to re-

e it.

ere can be no greater triumphs or to-

of wiſedome then to conquer affections.

the wiſe it is as great pleaſure to heare

ſaile mixed with mirth, as to the fooliſh

ue ſport mingled with rudenes.

more deſirous to heare, then to ſpeake.

Viſedome is great wealth, ſparing is good

ng, and thrift conſiſteth not in gold, but

ace.

Viſedome prouideth things neceſſary, not

rfluous.

that enioyeth wealth without wiſedom,

eſſeth care for him ſelfe, enuie for his

hbours, ſpurrs for his enemies, a pray for

ues, trauaile for his perſon, anguiſh for

pirit, a ſcruple for his conſcience, perrill

is loue, woe for his children, and a curſe

is heires; becauſe although hee knowes

e to gather, yet hee wanteth skill to diſ-

.

Viſedom flouriſheth when beauty fadeth,

waxeth young when age approcheth.

VViſedome

VVisedome is the most precious iem
with the minde may be adorned, and le
one of the most famous qualities for wh
man ought to be esteemed.

True wisedome teacheth vs as well t
well as to speake well.

Sapience is the foundation and roote
noble and laudable things; by her we ma
taine a happy end, and learne to keep
selues from euerlasting payne.

Hee that desireth wisedome, desireth a
and diuine estate.

It is a poynt of great wisedome in men
ouer-come theyr owne wils in small ma
and afterwards to draw others after them
causes of greater importance.

It is a speciall poynt of wisedome, to k
to what purpose the time best serueth.

Let not wit ouercome wisedome, nor f
be repugnable to fayth.

As a plough rooteth out from the earth
brambles and thistles, so wisedom rooteth
all vices from the mind.

VVisedome is a tree that springeth from
hart, and beareth fruite in the tongue.

As health conserueth the body, euen so d
wisedome conserue the soule.

VVisedom is the guide of all other ver

VV

Wisedome mixed with learning & know-
ge, is a speciall vertue.

Wisedome is a diuine influence infused in-
the minds of men.

s reason is the difference which distingui-
th a man from a beast, so wisedome is the
fect index, which sheweth how farre one
excelleth another.

Wisedome garnisheth riches, and shadow-
pouerty.

iberality knoweth not the circumstances
we to giue, if wisedom bend not the course
a right compasse.

valiant minde not guided by wisedome,
neth into many inconsiderations.

o men of low degree wisedom is an honor.

Many things imperfect by nature, are made
fect by vvisedome.

he office of humanity is to feele trauailes,
d the office of wisedome is to dissemble
ubles.

Of all the gyfts of God, sayth *Hermes*, vvis-
me is most pure, shee gyueth goodnesse to
od people, shee pardoneth the wicked, she
keth the poore rich, and the rich honoura-
And such as vnfaynedly embrace her, she
keth like vnto GOD.

ustice without vvisedome is resolued into

crueltie, temperance into furie, and fortit
into tyrannie.

VVisedome reformeth abuses past, order
things present, and fore-seeth things to co
A mans true wisedome and happines, i
contemplation and loue of true and per
beautie.

VVe can in no sort behaue our selues m
prudently, then by considering how we
deale imprudently.

VVisedom is the glorious Oliue that sp
geth from the hart of a souldiour, bloom
on his tongue, & beareth fruite in his act
A man of perfect wisedom is immortall,
one of an inseeing vnderstanding shall abo
in wealth, so that a wise Comaunder shall
euer to purchase, and purchase euer to ho
It is not possible for that man to obtaine
dome and knowledge, which is in bondag
a woman.

VVisedome was begot by nature, nouri
by experience, & brought forth by learn
who like a Midwife, putteth nothing in
minde, but deliuereth and infranchiseth
ouer-burdened memorie.

Power and magnanimity in a young So
diour, is combatted by old age, & taken
soner by wisedome.

T

he onely Mother of extreame mischiefe,
d first originall of warres, was worldly wise-
me.

Visedom is like a thing fallen into the wa-
which no man can finde, except he search
he bottom.

ike as a hand is no part of a man, except it
doe the office of a hand, so is wisedome no
t of wisedome, vnlesse it bee imployed as it
uld be.

he onely originall of all goodnes, is vvise-
ne, by that we know how to shunne euill,
how to doe good.

ee that findeth wisedome, findeth treasure
his lyfe, and perfit happines in the worlde
ome.

Visedom in the hart of a foole, is like a fly-
thing that cannot long continue in one
e.

Visedome beeing once thorowly learned,
neuer after be forgotten.

lorum est in nobis sensus á terrimus, quibus
ntiam non cernimus quam illa ardentes a-
excitaret sui, si videretur.

mus ad sapientiam gradus est, se ipsum nos-
vt omnium difficillimum est; ita longe v-
mum.

Of Sermon.

Defi. *Sermon is ſpeech or talke, commonly of diuine matters and holy Scriptures, conſring either with God, or of God.*

SErmons are teſtimonies of obedience, obedience to the word of God, is the ther of all vertues.

Sermons conſiſt of three heads, repreh on, admonition, and comfort.

Hearing of ſermons worketh beliefe, beliefe purchaſeth ſaluation.

Sermons are the vtterance of Angels fr mouthes of good men.

There is nothing more neceſſary then d and prayers in ſermons diſcharge their du

Man was created for man, and ſermons dained to ſet forth Gods glory.

The profit of ſermons is the ſaluation o ſoules.

A good mans ſermons are launces to a mans conſcience, and balme to a penitent ner.

Honeſtie is the true beauty of the ſoule, ſermons the excellency of a good tongue.

Sermons muſt euer haue a charitable in

n, and a holy guide.

oure things issue from sermons, Prudence, emperance, Fortitude, and Iustice.

he most heathenish (though inconsiderat- did euer acknowledge a Dietie, although y wanted sermons.

Orations did euer preuaile amongst the ig- raunt, so should sermons amongst Christi- s.

ermons guilt with wordes and not matter, like Images, that painted seeme faire, but ng looked into, are found earth.

Vnlearned sermons are like bagpipes, which ng filled with winde, vtter nothing els.

sermon of good words and good doctrine, ood, but a sermon of good liues and good ons is most excellent.

ermons teach the doctrine of God, and oue men to doe good works.

ermons adorne men with wisedome, and es the knowledge of things past, & thinges ome.

ee is woorthy praise that preacheth to the ple a good sermon, but he is more woor- of commendations, that liues himselfe ac- ding to his teaching.

ermons raine downe knowledge & vnder- nding, and bring to heauen those which fo-

low them.

In sermons we must seeke out wisedom, guide to all our actions.

All the life of man, which expresseth a w thy end, consisteth in contemplation, and tion, hearing of Sermons, & imitating the

The vertue of wisedome, proceedeth fr knowledge and reason, gotten by hearing Sermons.

The knowledge of good and euill, comm by hearing the word of God preached.

VVisdom consisteth in consulting and d sing, and sermons in doctrine & exhortati

Science is a dead knowledge of things, cannot exchange the wil to folow the kn good; but sermons are beames proceed from that true sonne, which doth not one lumínate the vnderstanding, but also kind the fire of zeale in mens harts.

The vertue of Sermons among other v tues, is like the vertue of sight among the sences.

Sermons haue three eyes, Memory, Vn stánding, and Prudence.

By hearing of Sermons, men are clot with milde and setled dispositions.

Preachers in their sermons, resemble H ralds, declaring the message of their Maist

Qu

Quanto magis quisque in sacris eloquijs assi-
dus fuerit, tanto ex eis vberiorem intelligenti-
am capit.
Omnia sunt hominum subito fluitantia motu:
Tempus in æternum vox viret vna Dei.

Of Memorie.

Defi. Memorie is that which preserueth vnder-
standing, and keepeth fast those things heard
and learned; it is the mother of the Muses,
the treasurie of knowledge, the hearing of
deafe things, and the sight of the blind.

THe memory of man is like a Nette, which holdeth great things, and letteth the small me through.

Memory is the treasure or store-house of all things.

Memory keepeth many things aliue, which would be dead.

Before thou sleepe, apparrell remembrance with what thou hast said and done waking.

The mind is a smooth white table, on which memory writeth the occurrents of mans lyfe.

No man ought to make his memory rich, by arching out the secrets of God.

There is a diuine memorie giuen of God,

in

in which Casket the iewels of wisdome & s
ence are lockt.

VVee are fashioned by wit, knowledge, a
memory, but studie covnites and weds th
together.

Boast not of the remembrance of ill, but
ther be sorry for bearing that loade in thy m
morie.

Memorie is an enemy to rest, and the ch
nicle of our misfortunes.

Remembrance most chiefely is rich in t
which most often hath deceiued vs.

Remembrance of good thinges, is the k
which vnlocks a happy memory.

Memory is the soules treasury, & thence
hath her garments of adornation.

Neuer trouble thy head with remembra
of idle words, but apply thy wit to vnders
deepe meanings.

VVriting is the tongue of the hand, and
herrald of memory.

The remembrance of inuries receiued, m
ueth many to seeke after reuenge.

The more a man trusteth his memory,
more true he shall find her, and the lesse
imployes her, the lesse regard she taketh.

Memorie that is in the braine, rules al th
without the body.

VV

Vhat-soeuer thou bequeatheſt to memo-
ſuffer it to ſleepe with her, after imploy it,
it will haue better abilitie.
rfaits and cold confound memory.
he beſt remembrance is to thinke well, ſay
l, and doe well, all other are ſuperfluous.
runkenneſſe rots the braine, dulls the wit,
confounds memory.
emory doth temper proſperitie, mittigate
erſitie, keepes youth vnder, and delights
he remembrance of our olde iniquities,
ht to worke newe repentance.
o forget an iniury is better then to reme-
it.
is great wiſedome to forget other mens
s by remembring our owne offences.
emoria non modo phyloſophiam, ſed omnem
vſum, omneſque artes vnd, maximé conti-
emoria eſt ſignatarum rerum in mente veſti-
m.

Of Learning.

ſi. *Learning is the knowledge and vnder-*
ſtanding of the Arts and Sciences, ſhee is alſo
he mother of vertue and perfection.

If

IF a Gouernour or Captaine bee voyd
wisedome and learning, ciuill policy ca
be maintained, martiall discipline wanteth
greatest stay, and courage proueth rashn
Learning in a souldier, is an armour of n
tainted proofe, and a wounding dart vn
stable.

He that hath learning & valure truly es
sed together in his minde, in him is excel
cie most pure, cleane, and accomplished.

Learning was the first founder of VVe
publique, and the first crowne of conquest

As the best ground bringeth forth no co
vnlesse it be tilled, so the purest valure br
eth forth no perfections if it be vnlearned.

Learning addeth to conquest perpetu
when Fortunes sunne setteth at the first
ning.

He that laboureth to instruct the mind
good and laudable qualities, and vertuous
honest discipline, shall purchase prayse v
men, and fauour with God.

Refuse not to learn counsaile of an old m
for he can teach thee by his owne experien

Better it is to be a begger, then a man vv
out learning.

Learning is the display of honour, & hu
litie is sister vnto true nobilitie; the latter

as needfull in a housholder, as the other in
an of Armes is profitable.
neyther sauoureth of learning, nor can bee
roued of wisedome, to gyue ouer-much
dite to things which stand without reason.
he conquest of *Timotheus* wonne by ora-
y, and sweet words, was good, so were the
-cryes of *Demetreus* effected with sword,
in an absolute Commaunder, let both the
and the other be resident.
all thy conquest haue souertigne regarde
earning, for therein was *Alexander* renow-
, who in the conquest of *Thebes* sold al the
men, (priests onely excepted) & in the
ameſſe of the massacre, not onely gaue
rge for the saſing of *Pindarus* the Poet, but
himselfe saw, both him, his house and fa-
y vndamnified.
he most learning and knowledge that we
e, is the least part of that wee be ignorant

he more we exalt and raise our minds with
ning and knowledge, the more low doe we
pe the flesh with all her infirmities.
hose men are in a wrong opinion, that sup-
e learning to be nothing auaileable to the
ernaunce of a Common-weale.
leepe & labour are enemies to learning.

Like

Like as in meates, the wholsomnes is asm
to be required as the pleasantnes, so in rea
or hearing Authors, we ought to desire a
the goodnesse as the eloquence.

A man voide of learning and sufficient v
raunce, differeth nothing from a stone.

Those men which most excell in learnin
eloquence, ought most to be renowned, p
fed, and preferred.

It is good for a man to cause his chyld
learne those things in his youth, which
profit him in his age.

It is lesse paine to learne in youth, then t
ignorant in age.

He is much to bee commended, that to
good bringing vp, addeth vertue, wisedo
learning.

Be sober and chast among young folke,
they may learne of thee, and among old fo
that thou mayst learne of them.

VVhen thou art weary of studie, reuiue
wits with mirth, or reading of stories.

A man cannot be better accompanied t
among wise men, nor better spend hys ty
then in reading of bookes.

The minde of man by learning is nouris
Like as a fielde, although it bee firtile,
bring forth no fruite, except it be first tyll

ne minde, although it be apt of it selfe, can-
without learning bring foorth any good-
e.

thou desire to be good, endeuour thy selfe
arne to know, and to follow the truth, for
hat is ignoraunt therein, & wil not learne,
neuer be good.

t it not grieue thee to take paynes to goe
arne of a cunning man, for it were great
ne for young men, not to trauaile a lyttle
and to increase their knowledge, sith mer-
nts doe sayle so farre by sea to augment
r riches.

bour not for a great number of bookes,
for the goodnes that in them is to be lear-
; for learning consisteth not in the great-
e, but in the goodnesse.

arning maketh young men sober, & com-
eth old men, it is wealth to the poore, and
sure to the rich.

is no shame for a man to learne that hee
weth not, of what age soeuer he be.

fall thinges, the least quantitie is to bee
ne, saue of learning and knowledge, of
ch the more that a man hath, the better he
beare it.

l men by nature, are more apt to learne e-
then goodnesse.

Learne

Learne by other mens vices, howe fi
thine owne are.

To vnlearne euill, is the beſt kinde of l
ning that can be.

An opinio without learning cannot be g

Doctrinæ radices amaræ fructus dulces.

*Vita hominis ſine literis, mors eſt, et viui b
nis ſepultura.*

Of Knowledge.

Defi. *Knowledge is that vnderſtanding w
we haue both of our Creator, and of his w
and will, & of our owne ſelues; it is the ſt
houſe of all wiſedome, and the beginnin
our ſaluation.*

KNowledge is of ſuch equalitie, that
more a man knoweth, the more inc
ſeth his deſire to know.

The knowledge of all thinges is profit
but the abuſe of any thing is vncomly.

To know and not to be able to performe
double miſhap.

Experiende with inſtruction, is the beſt
to perfection.

It is more to know how to inioy a victo
then to ouer-come a battell.

VVh

Where experience wanteth, there cõmon-
he choyce hath an ill chaunce.
e that wanteth knowledge, Science, and
ure, is but the shape of a man, tho neuer
ell beautified with the gyfts of nature.
xander the great, made so great account
nowledge and learning, that heer was wont
y, he was more bound to *Aristotle* for gi-
him learning, then to his Father *Philip*
is lyfe; sith the one was momentary, and
ther, neuer to bee blotted out with obli-
.
aming and knowledge is of good men di-
ly sought for, and carefully kept in their
mes, to the ende that thereby they may
w sinne, and eschew the same, and knowe
ue; and attaine vnto it, for if it be not ap-
d heereunto of them that haue it, the lea-
in them her whole dutie vndone.
odly minded man, being giuen to know-
e through study and learning, wil chiefly
w his wisedome and knowledge, to the
ng of his neighbour in time of neede.
ft hearing, is a great helpe in a man to
ne knowledge.
Democles sayth, that as men in nothing
differ from the Gods, then when they
oples, so in nothing they doe come neere

them.

them so much as when they are wise.

The best knowledge, is for a man to k
himselfe.

Hee that well knoweth himselfe, saith
crobius, esteemeth but little of himselfe
considereth from whence he came, & w
vnto he must, he regardeth not the va
sures of thys brittle life, but extolleth th
of God, and seeketh to liue in his feare
he that knoweth not himselfe, is ignora
God, wilful in wickednesse, vnprofit
his life, and vtterly graceless at his de

The vnderstanding and knowledge o
men, is but beast-like to those that are
sed with the heauenly spirit, which is se
hid; and whereas they speake and vtte
knowledge, all other ought to be silent

Knowledge seemeth to be a thing indi
both to good and euill.

Socrates thanked God onely for thes
things, first, in that hee had made him
and not a woman; secondly, that he wa
a Grecian, and not a Barbarian; third
he was a Phylosopher, and not vnlear
steeming the gifts of Nature and Fo
no value, vnlesse they be beautified w
gyfts of the mind.

Experience is ages Mistresse.

nota

ere is nothing which experience doth in-
e, but tyme doth weare out.
a Captaine is a directer of a whole Army,
ſon ioyned with knowledge, is the guide
e.
Bees out of flowers ſuck hony, ſo ſhould
out of Sciences learne knowledge.
nning continueth when all other worldly
h is waſted.
hat knoweth not that which hee ought
ow, is a brute beaſt among men, he that
eth no more then hee hath neede of, is a
mong brute beaſtes, and he that know-
that may be knowne, is a God among

s ſufficiently well learned, that knoweth
o doe well, and hee hath power enough,
n refraine from doing euill.
acke knowledge, is a very euill thing, to
ſcorne to learne, is worſe, but to with-
nd repugne the truth, againſt men of
edge teaching the truth, is worſt, and
t from all grace.
cience is perfect, that is not grounded
llible principles.
rience is a true Miſtriſſe, but ſhee ma-
r ſchollers to tread vpon thornes.
who taught by much experience and

reading, wrought many things for the p
of the weale publique.

He that will be perfit in knowledge, mu
circumspect by nature, diligent in action,
considerat in his resolution.

A man that is rich in knowledge, is rich i
things, for without it there is nothing, & w
it what can be wanting?

It becommeth a man from his youth, to
ignorant in filthy things, and to be studiou
the knowledge of goodnes and honesty.

Endeuour thy selfe to doe so wel, that oth
may rather enuie at thy knowledge thē la
at thy ignoraunce.

*Vnumquodq; scire arbitramur cum eius ca
et principia cognoscimus.*

Dignum laude virum musa vetat mori.

Of Eloquence.

Defi. *Eloquence or oratorie, is an Art
teacheth the laudable manner of well spe
ing; it is the ornament of the braine, and
guilt sometimes to an ill reputed matter.*

THe speech of man is a diuine worke,
full of admiration, therefore we ough
no tyme to pollute our tongues with vil
fil

hy talke.
peech is the nouriſhmẽt of the ſoule, which
ly becomes odious and corrupt, by the
kedneſſe of men.
is a ſpeciall vertue to ſpeake little & well.
lence is a ſweet eloquence, for fooles in
yr dombnes, are accounted wiſe.
any through eloquence, make a good
ter ſeeme bad, & a bad mater ſeeme good.
oquence hath a double fountaine, the one
rnall proceeding from the mind, called the
ne guide, the other externall, vttered in
ch, called the meſſenger of conceits and
ughts.
ternall oratory aymes at friendſhippe to-
ds a mans ſelfe, reſpecting onely the mark
ertue through the inſtructions of phylo-
y.
ternall eloquence aymes at friendſhip to-
s others, cauſing vs to ſpeake and teach,
ſoeuer is fruitfull and profitable for eue-
ne.
rnall ſpeech, maketh a man alwayes a-
with himſelfe, it cauſeth him neuer to
layne, neuer to repent; it maketh hym
peace, full of loue and contentation in
yn vertue; it healeth him of euery rebel-
paſsion which is diſobedient to reaſon,

and of all contentions betweene wit and w
Externall carrieth vvith it all the force
effecacie to perſwade.

Eloquence is made by ayre; beaten
framed with articulate & diſtinct ſound,
the reaſon therof is hard to be comprehe
by humaine ſence.

VVords are the ſhadowes of works, a
loquence the ornament to both.

Eloquence is like a cloath of Arras, fig
and ſet forth with ſtories; becauſe both i
one and the other the things faſhioned,
then ſeene when they are opened, and are
ſubiect to ſight, neyther bring delight w
they are folded vp and hidden.

VVhen the lips of perfit eloquence are
ned, vvee behold, as it were in a Temple
goodly ſimilitudes, and images of the ſou

Vertue hath no inſtrument ſo graciou
familiar as eloquence, which ſeconded w
action, is of great force and effecacie.

It is not ſo neceſſarie that the Orator
the Lawe ſhould agree in one, and the
thing, as it is requiſite the lyfe of a Phi
pher ſhould be conformable with his do
and ſpeech.

Eloquence is a profeſsion of ſerious, g
and waighty matters, and not a play v

ntly vttered to obtaine honour onely.
ll oratry ought to haue reason for a foun-
ion, and the loue of our neighbour for a
rke to ayme at.
he tongue is a slipperie instrument, and
ngeth great danger to those that either neg-
, or defile it.
eloquence be directed with a religious vn-
standing, it will sing vs a song, tuned with
he concords of a true harmonie of vertue.
loquence ought to be like gold, which is
n of greatest price and value, when it hath
t drosse in it.
dry and thirstie eare must be watred with
quence, which is good to drinke, and that
quence grounded vpon reason onely, is
to content and satisfie the hearing.
he goodliest assembly in the world, is wher
Graces and Muses meete together.
ight and reason are inuincible, being vtte-
with true eloquence, because the soule is
uced to beleeue their reasons, through the
ight which is ioyned with them.
nprofitable eloquence, is like Cipres trees,
ch are great and tall, but beare no fruite.
abling Oratours are the theeues of time,
compared to empty vessels, which giue
eater sound, then they which are full.

The tongue which is the beſt and wo
thing, ſerueth both to perfect and inſtruct
thers, and likewiſe to hurt and corrupt othe
both by eloquence.

There be two onely times for a man to ſh
eloquence, the one when the matter is nec
ſarie, the other when a man ſpeaketh t
which he knoweth.

Great men ought to be conſiderate in th
ſpeech, and to bee eloquent in ſententi
words, of another phraſe then that of the v
gar ſort, or elſe to be ſilent wanting the ver
of eloquence.

Men ought to be more conſiderate in w
ting then in ſpeaking, becauſe a raſh and in
creete word may be corrected preſently, b
that which is written, can no more be deni
or amended but with infamy.

Let eloquence be pleaſant and ſweete, n
head-ſtrong, and when we diſcourſe, let
not be ſo long, that wee hinder others fr
ſpeaking, for eloquence of all other thin
ought to be mutuall, and equall.

Oratory is the ſpurre to armes, for the
quent oration of *Iſocrates*, was the firſt tru
pet that gaue *Phillip* an alaram to the *A*
warres, which *Alexander* without intermiſ
ended.

t hominis decus est ingenium, sic ingenij lumen eloquentia.
rationis facultas præcipuum naturæ humanæ um est.

Of Poetrie.

efi. *A Poet was called* Vates, *which is as much as a Diuiner, Fore-seer, or Prophet, and of this word* Carmina, *which was taken for Poesie, came this word Charmes, because it is as a deuine inchauntment to the sences, drawing them by the sweetnes of delightfull numbers, to a wonderous admiration. The Greekes deriue a Poet from this word* Poiein, *which signifieth to make, and wee following it, call a Poet a maker, which name how great it is, the simplest can iudge; and Poetry* Aristotle *calleth an Art of imitation, or to speake metaphorically, a speaking picture.*

VVItties Poems are fit for wise heads, and examples of honor, for such as triumph vertue.

Mens Poems follow their passions, and they include as they are contented.

Thinke thy selfe to be a good Orator and et, when thou canst perswade thy selfe to e that which thou oughtest.

True

True loue ſauoureth not of Poetry.

Lewes the twelfth, of famous memory, ſay
that a King ought now and then to take ple
ſure in hearing and reading of Comedies, b
cauſe (ſayd he) thereby he may perceiue a
heare many things done in his Realme, whi
other-wiſe he ſhould not know.

Poetry quickneth the wit, ſweetneth the d
courſe, tickleth the eare, & attaineth heau

Laſciuious poetry, is full of fained ſigh
lewde allegories, immodeſt metaphors, a
incredulous deſcriptions.

Poetry applyed to the prayſes of GO
knitteth the ſoule vnto him, ſoundeth t
ſences, moderateth griefes, and temperat
hatred.

Art is taught by Art, but Poetry onely is t
guift of God.

Poetry deuiding a man from himſelfe, m
keth him worthily his owne admirer.

As the ſeale leaueth the impreſsion of h
forme in waxe, ſo the learned Poet, engrau
his paſsions ſo perfectly in mens harts, that t
hearer almoſt is transformed into the Auth

Plato droue Poets out of his cõmon we
as thoſe that made the common people ef
minate.

A corrupt ſubiect defraudeth Poetry of

e praiſe.
mpious Poets, make *Clio* a *Thais*, *Helicon* a
othel-houſe, and themſelues contemptible.
oetry is a ſhoppe ful of eloquent diſcourſe,
ſea without bounds.
true Poet, in his lines forgeth prophane
aſure, but approued doctrine.
oetry is another nature, making thinges
me better then they are by nature.
hough Poets bee commonly rich in wit,
are they often poore in purſe.
ſacer et magnus vatum labor, omnia fato
ripis, et donas populis mortalibus ævum.
rmina quam tribuent fama perennis erit.

Of Admiration.

ſi. *Admiration is a paſsion of the ſoule, which by a ſuddaine apprehention exalteth the powers, and makes them (as in a traunce) ſleepe in iudgement of the preſent obiect, thinking all things to be wonderfull that it beholdeth.*

N vaine is hee fortified with terror, that is
not guarded with loue & admiration.
hey ſhould liſt to doe leaſt, that may doe
at they will either in arte or admiration.

They

They are infortunate Princes, that neyth
will be taught to admire themſelues, nor wo
der at theyr faults.

He that will looſe a friend to bee rid of a fo
may be admird for his policie, but not for
charitie.

Nothing but our graues can couer vs fro
the admiration of wrath.

Vulgar malcontents, admire Kings, till th
haue Kings.

Common multitudes, imagine it but o
thing to be both an admired good-man an
King.

Princes, for all theyr admirations, buy th
quiet with wrongs.

Two ſunnes are not adored in one skye, n
many Kings admired in one throne.

It is better for a fewe eyes to make a little
uer, then for all ſights to infer an admirati

Realmes get nothing by change, but per
and admiration.

By long obſeruaunce, wee learne to adm
the tymes paſt.

Thoſe which wiſh Princes, endure thé l
wonders, nine dayes.

Some, by admiring other mens vert
become enemies to theyr owne vices.

VViſe men both preferre & admire the

ſt peace, before the iuſteſt warre.

Kingdoms, are neceſſary, admirations,
ions, and varieties, ſo that ſome may fall,
aiſe others.

e that frō a man of ſtrength & admiration
es away his right, augments his ſtrength,
giues him more right.

uer-ſhadowing prouidence, blinds the
peſt and moſt admiredſt counſels of the
, that they cannot diſcerne their nakednes.

he wiſedome of men ſtops euery gap but
wherat ruine enters, which wonder keeps
n.

Vantonneſſe and ryot, portend mutation
amazement.

perſwading want, wronged patience, looſ-
and force, are the breeders of ciuill warres
admiration.

len wholy vſed to warre, vvonder at the
ne of peace.

hey which are brought vp in admiration
blood, thinke beſt fiſhing in troubled wa-
.

he vveather-like vulgar, are apt to admire
ry thing, and ready to turne as often as the
e.

were a wonder beyond wonder, if iniu-
ſhould hold what impietie doth win.

An

An easie-yeelding zeale, is quickly ou
come with the admiration of grauities e
quence.

The ambitious minded man, for the
uauncement of his admiration, sticketh
to dispence with heauen and religion.

It is no wonder, that the armed power d
eyther finde right, or make right, for w
may he not, that may what he will.

The impious-neglecting admirers, we
lightly, what others feare heauily.

Our knowledge must be terror, & ours
fearefulnes, to admire the worke of him wh
makes all things.

Admiratio peperit philosophiam.
Quó plus scimus, eó magis admiramur.

Of Schoole.

Defi. *A Schoole is a nursery of learning, or*
store-house from whence the minde fetch
instructions and riches, adorning the s
with mentall vertues and diuine knowledg

TYranny is vilde in a Schoole-maister,
youth shoulde rather be trained with c
tesie then compulsion.

Because youth by nature is wilde, there
sho

uld Schoole-maiſters breake thē by gen-
neſſe.

hat chylde is groſſe witted, which beeing
oughly ſchoole-taught, continues ſtil bar-
rous.

Vomen ought to haue as great intereſt in
hooles as men; though not ſo ſoone as
n, becauſe theyr wits beeing more perfit,
y would make mens reputations leſſe per-

Vomen proue the beſt Schoole-maiſters,
en they place theyr beſt delights in inſtruc-
ns.

hyldren ought to bee ſchoole-prentices,
ſpace of two or three yeere.

wo things are to bee regarded in ſchooles
d ſchoole-maiſters, firſt, wherein children
ſt be taught, the next, how they ſhould be
ght.

ſchoole ſhould containe foure principall
diments, that is, Grammer, Exerciſe, Mu-
ke, and Paynting.

rammer is the doore to ſciences, whereby
learne to ſpeake well, and exactly.

ducation is a ſecond nature, and the prin-
les learnt in ſchooles is the beſt education.

he nature of man is like a payre of bal-
ce, guided by ſchoole-rules & cuſtome.

If

If the royalleſt borne creature haue not nature refined with Schoole rudiments, groſſe and barbarous.

Nature not manured with knowledge, bri forth nothing but thiſtles, and brambles.

As traynings makes dogs fit for hunting, Schooles and learning, makes nature profi ble.

The beſt wiſedome is to know a mans ſe and learning, and Schooles firſt bring t knowledge.

VVee haue iuſtice from our birthes, b knowledge from Schooles.

Mans nature being the inſtinke and incli tion of the ſpirit, is bettered by Schoole ru ments.

Nature in ſome ſort, is a Schoole of dec cie, and teacheth rules of honeſt ciuillitie.

The vildeſt, whoſoeuer, is ſomtimes touch with honeſty, and the worſt, hath the light nature without ſchooling.

The want of Schoole doctrine, is the fi corruption of nature.

Lyons are tamer then men, if doctrine not bridle them.

Schooles tame nature, and tamed natur perfit vertue.

Euery good beginning commeth by natu

the progresse by Schoole education.
ourage and greatnes is as much aspired to
Schooles, as from nature.
ducatio est prima, secunda, tertia pars vitæ,
qua omnis doctrina, est veluti armata iniu-
a.

—— Nunc adhibe puro
ctore verba puer, nunc te melioribus offer:
o semel est imbuta recens seruabit odorem te-
diu.

Of Ignorance.

i. Ignorance is that defect which causeth a
an to iudge euil of things, to deliberat worse,
ot to know how to take the aduantage of pre-
nt good things, but to conceiue ill of what
uer is good in mans life.

Ignorance hath euer the boldest face.
It proceedeth of a light iudgement to cre-
all the things that a man heareth, and to
all things that he seeth.
abound in all things, and not to know
yse of them, is plaine penurie.
t to know ones misery, is to liue without
ger.
d I wist is a slender remedie to remote
repentance,

repentance, but a manifeſt cauſe of folly.

Vnhappy is he that deſireth, vnhappier offendeth, and vnhappieſt that knoweth himſelfe.

As the light of godly knowledge increa vertue, ſo the darkneſſe of ignorance is a derance to all goodnes.

There is nothing worſe then to liue bea and out of honeſt order; and the greate moſt euident cauſe thereof is the ſinne of norance, which is an vtter enemy to kn ledge.

It is great ſhame for an olde man to bee norant in the knowledge of Gods law.

Idlenes ingendereth ignorance, and ig raunce ingendereth error.

An ignorant man may bee knowne by t poynts; he cannot rule himſelfe, becauſe lacketh reaſon; hee cannot reſiſt his luſts, cauſe hee wanteth wit; neither can hee what he would, becauſe he is in bondage woman.

Through want of wit, cōmeth much ha and by meanes of ignorance much goo left vndone.

VVhere there is no capacitie, there pe ſions are in vaine.

It is better teaching the ignorant by

ence, then the learned by wisedom.
To rule without regard, to vrge without rea-
n, and to laugh immoderatly, are manifest
nes of ignoraunce.
gnoraunce in aduersitie is a blessing, in pro-
eritie a scorne, in science a plague.
He is an ignorant foole that is gouerned by
vomans counsell.
lee that knoweth not howe much hee see-
h, doth not know when to find that which
lacketh.
The ignorant are the pray of their own co-
tous friends, and the play of great Lords.
There can be no greater ignorance thē pre-
mption.
dlenes is the nurse of ignorance, and igno-
nce is the plague of idlenes.
gnoraunce is no excuse for faultes, sith wee
e power of knowledge.
o teach the ignorant, is the way to come
nowledge.
is better to be vnborne then vntaught, for
orance is the roote of mis-fortune.
norance is neuer knowne to be ignorance,
t be married with knowledge.
here is no greater vengeance to bee imagi-
then when valure & ignorance are cou-
together.

The ignorant man hath no greater foe th
his owne ignorance, for it destroyeth where
liueth.

He is an ignorant Musitian that can sing b
one song, but he is more accursed that kno
eth no vertue.

An ignorant wit can neuer iudge of a le
ned mans worke.

The onely ill in the world, is ignorance,
onely good, knowledge, the latter, leadeth
way to heauen, the former, openeth the g
to destruction.

Ignoraunce is a dangerous and spirituall
ing, which all men ought warily to shun.

Ignorance is a sicknes of the minde, and
occasion of all error.

The soule of man, receiuing and comp
hending the diuine vnderstanding, conc
teth all things rightly and happily; but if s
be once ioyned with ignorance, she work
cleane contrary; and the vnderstanding is
to the soule as the sight vnto the body.

From their lewde mother Ignorance,
two daughters, Falshood and Doubt.

It is recorded, that Pope *Celestine* the fift
posed himselfe, by reason of his ignorance.

Ignoraunce beleeueth not what it seeth.

He that is ignorant in the truth, and led

ut with opinions, muſt needs erre.
rom ſmall errors not let at the beginning,
ingeth great and mighty miſchiefes.
he chiefeſt cauſe and beginning of error is,
é men imagine thoſe things to pleaſe God,
ich pleaſe themſelues, and thoſe things to
leaſe God, whereat they themſelues are
contented.
n error begun, is not to be ouercome with
lence, but with truth.
uſtome, though neuer ſo auncient, with-
truth is but an old error.
ee that erreth before hee knowe the truth,
ht the ſooner to be forgiuen.
wilfull minde is ſubiect to much error.
rbaries grandis habere nihil.
orantia omnium errorum mater eſt.

Of Goodnes.

. *Goodnes is that which includeth in it*
ſe, a dignitie that ſauoureth of God and his
rks, hauing a perpetuitie and ſtedfaſtnes of
dly ſubſtance.

Hat man is good who keepes his Country
wes for conſcience ſake, and not for feare
ne,

A good man reioyceth in aduersitie, and forgetteth not to be thankful vnto God in tyme of prosperitie.

A goodmans wish, is substance, faith & fame, glory, and grace according to the same.

A quiet conscience is a good mans gaine.

From God our goodnesse comes, by him it thriues.

Goodnesse releeueth all, and hurteth none.

A good man euer speaketh with his tongue, that which he thinketh with his hart.

A man is not to be accounted good for his age, but for his charitable actions.

He may worthily be called good, which maketh other men to fare the better for his goodnesse.

Thou canst not be perfectly good, saith *Socrates*, when thou hatest thyne enemy, what shalt thou then be, when thou hatest him that is thy friend.

There is no greater delectation & comfort to a good man, then to bee seene in the company of good men.

The further a good man is knowne, the further his vertues spread, and roote themselues in mens harts and remembrance.

Hee that doth good, is better then the good which he dooth; & an euil man is worse then

the euill that is done by him.

Enuie and goodneſſe could neuer agree together.

VVhat ſoeuer is right and honeſt, and ioyned with vertue, that alone is onely good.

He that is mighty, is not by & by good, but he that is good, is preſently mightie.

The goodnes that proceedeth from an ignorant man, is like the hearbes that grow vppon a dunghill.

Riches will decay, proſperities may change, but goodneſſe doth continue till death.

Goodneſſe is three-fold, and hath relation to three things; the goods of the minde, the goods of the body, and the goods of fortune.

Life without goodnes, is a very graue.

The more our grace and goodnes dooth increaſe, the more our ſoules addreſſe theſelues to God.

As God is all goodnes, ſo loueth he all good things, as righteouſnes and vertue, and hateth vice and wickednes.

The goodnes of the ſoule is the moſt principall and chiefeſt goodneſſe that can be.

——*Semper bonus homo, tyro eſt.*

Difficile eſt hominibus perſuadere, bonitatem propter ipſam diligendam.

Of Comforts.

Defi. *Comfort is any eaſe, helpe, or conſolation in our troubles & aduerſities, which diſburdening the minde, reſtores it to calme and quyet patience.*

TIme heales the torments of diſquiet mind.
The hugeſt tempeſts laſt not al the yere.
Cõfort in extremity healeth many wounds, pacifieth the diſcontented hart, and gouerneth the mind.

Greeue not at afflictions, for they are the rods wherewith God beateth his children.

Troubles are but inſtructions to teach me wit, for by them thou mayſt know falſe-hood from fayth, and thy truſtie friende from the trayterous foe.

Diſpaire not whẽ al worldly means are done for God will raiſe thee if thou truſt in him.

Fond man bewaile not thus thy wretched age; thou now haſt welnie reached thy iourneies end.

There is nothing greeuous if the thought make it not.

Art thou backbited? reioyce, if guiltleſſe: if guilty, amend.

Be not discomforted at the losse of children, for they were borne to die.

VVrong is the tryall of thy patience.

VVho cannot suffer wisely is a foole.

There is nothing the world can take away, because the world giueth nothing; fame perisheth, honours vade, wealth decayeth, onely our true riches is our constancy in al casualties.

All things is vanity which is vnder the sunne, all thing continuall labour and trauaile; what hath man to mourne for then, when all things he can loose in this life are but fading and miserable?

Complaine not, thy wants so instantly, God seeth thee vnfit for pleasure, and apt to bee schooled by trouble.

Let not sorrow ouer-much molest thee; for when thou hast wept thy worst, greefe must haue an end.

Sicknes is the prison of the body, but comfort the liberty of the soule.

Comfort is next friend to happines, an enemie to weake lamentations, and the hayre of solution.

The best comfort to a miser, is to behold the ill-flow of his wealth.

The suspectles, the temperate, and the wise man, are neuer vncomfortable.

Of

Of sorrowe commeth dreames and fancies, of comfort, rest, and quiet slumbers.

By sorow the hart is tormented, by comfort, when it is halfe dead, it is reuiued.

Sad sighes write the woes of the hart, & kind speeches comfort the soule in heauines.

Sad harts liue vpo teares with weeping, but being recomforted, die with laughing.

Assurance puts away sorrow, and feare poysons comfort.

Hee that will be truly valiant, must neyther let ioy nor griefe ouer-come him; for better not to be, then to be a bondslaue to passion.

He that coueteth comfort without sorrowe, must apply his wit in following wisedome.

To friends afflicted with sorrow, we ought to giue remedy to their persons, and consolation and comfort to theyr harts.

The multiplying of comforts is the assuaging of cares.

In the midst of all thy cares, let this bee thy chiefest comfort, hard things may be mollified, straight things may be loosened, and heauie things shall little grieue him that can handsomly beare them.

Sorrow, seldom taketh place in him that abstaineth from foure things, that is, from hastinesse, wilful frowardnesse, pride, and sloth.

M

Male de te loquuntur homines, sed mali, non de te loquuntur sed de se.
Morieris: ista hominis natura est non pœna.

Of Patience.

efi. Patience is a habit that consisteth in sustaining stoutly all labours and griefes, for the loue of honestie, it is the excellent good thing that keepeth the tranquillitie of our spirite as much as may be in aduersities, and not to complaine of that which is vncertaine.

Atience is a voluntary aduenturing of hard things for the desire of vertue.
he sweetest salue to mishap is patience, and greater reuenge can be offered to Fortune, to rest content in the midst of miserie.
ce is worthy to bee counted couragious, ng, and stout, which doth not onely with ence suffer iniuries, rebukes and displeas done vnto him, but also dooth good ast those euils.
constant and patient in aduersitie, & wand lowly in prosperitie.
ience and good beleefe in God, maketh n victorious.
ience is the shield of intollerable wrongs,

that

that lighteneth the burthen of aduersity, a
seasoneth the ioyes of prosperitie.

He that will liue quietly, must of force r
straine his affections.

Better it is to offer thy selfe in tryumph, th
to be drawne to it by dishonour.

No patient man can endure to see anot
man obtaine that without trouble, which h
himselfe could neuer compasse without m
trauaile.

It is a speciall signe of heroicall magnani
tie, to despise light wrongs, and nothing to
gard meane aduentures.

It is good to forbeare to talk of things n
lesse to be spoken, but it is much better to
ceale things dangerous to be told.

The common sort do take reuenge for
credite, but noble mindes forgiue for
vertue.

Patience is a vertue, and hope of a hea
ly spirit.

Patience without comfort, brings pen
consumption.

It is a pleasant tarrying, that stayeth fro
uill dooing.

Humilitie is seene indeed rather then i
sture.

That is to be borne with patience, whic

ot be redreſſed with carefulnes.

It is no merrit to ſuffer perſecutions, if wee aue no patience therein.

It is more ſafetie to forget an iniurie then to uenge it.

The ſweeteſt ſalue for miſery, is patience, & e onely medicine for want is content.

Better it is by ſitting low to liue quiet, then climing hie to fall into miſery.

Patience is the beſt ſalue againſt loue & for-ne.

atience is a ſhield againſt trouble.

o ſuffer infirmities, and diſſemble miſhap, one is the office of a conſtant ſicke man, e other of a cunning ſtate-man.

atience is a neceſſary vertue in a Common ale, for by it the magiſtrate meaſures what ſpeaketh, and diſſembles what he ſuffereth.

o be diſcreet in proſperitie, and patient in erſity, is the true motion and effect of a tuous and valiant minde.

Quintus Fabius, after he had been Conſul, diſ-ned not to march vnder the Enſigne of o-r Conſuls.

atience being oft prouoked with iniuries, aketh forth at laſt into fury.

is good for a man to wiſh the beſt, to think on the worſt, and patiently to ſuffer what-ſoeuer

ſoeuer doth happen.

Humilitie, patience, and faire ſpeech, are the patifiers of wrath and anger.

Hee ſeemeth to be perfectly patient, that in his furie can ſubdue his owne affections.

Patience and perſeuerance, are two propper notes, whereby Gods chyldren are truly knowne from hypocrites, counterfaits, and diſſemblers.

In ſuffering of afflictions, patience is made more ſtrong and perfect.

The troubles that come of neceſsitie, ought to be borne with boldnes and good courage.

He which bendeth himſelfe to reuenge, doth imitate his dooings who is moleſted with impatience, and he which imitateth an euil man can hardly be good himſelfe.

The beſt way for a man to be auenged, is to contemne iniurie and rebuke, & to liue with ſuch honeſtie and good behauiour, that the dooer of wrong ſhall at the laſt bee thereof aſhamed, or at the leaſt leeſe the fruite of his malice, that is: hee ſhall not reioyce nor haue glory of thy hinderance and damage.

——*ſerpens, ſitis, ardor, arenæ*
Dulcia virtuti: gaudet patientia duris.
Leniter ex merito quicquid patiare ferendū

Of Friendſhip.

eſi. Friendſhip is a communitie of a perpetual will, the end whereof is felowſhip of life, and it is framed by the profit of a long continued loue; Friendſhip is alſo an inueterat & auncient loue, wherein is more pleaſure thē deſire.

Riendſhip is a perfect conſent of thinges, appertaining as well vnto God as to man, h beneuolence and charitie.

riendſhip in good men, is a bleſsing & ſta- connexing of ſundry wills, making of two ſons one, in hauing & ſuffering. And ther- e a friend is properly called, a ſecond ſelfe, that in both men is but one minde, & one ſeſsion. And that which more is, a man re- ceth more at his friends good hap then he h at his owne.

rue and perfect friendſhip, is to make one t and minde, of many harts and bodies.

is the propertie of true friends, to liue and e together, but fained friends flie from a n in tyme of tryall.

hough many times friendſhip be plighted haking of hands, yet is it often ſhaken off raude in the hart.

The

The ſmyle of a foe that proceedeth of enui
is worſe then the teare of a friend proceedi
of pitty.

Friendſhip iudgeth with partiality, and
fection winketh at apparent follies.

A friend cannot be recompenced by riche
when (for his friende) hee putteth his lyfe
ieopardy.

A knowne foe is better then an vnknovv
friend, and better it were to be a mole in t
earth, then a moate in the ſunne.

To diſwade a man in a courſe of honor, we
not the part of a friend, and to ſet one forw
in folly, no diſcretion in a man.

Friends meeting after long abſence, are t
ſweeteſt flowers in the garden of true affe
tion.

The loue of men to women, is a thing co
mon, and of courſe, but the friendſhip of m
to man, infinite and immortall.

The fellowſhyp of a true friend in miſery
alwayes ſweet, and his counſailes in proſpe
tie are alwayes fortunate.

A friend at hande, is better then a broth
farre off.

A true friend is beſt perceiued whē a dou
full matter is tryed.

Perfit amity conſiſteth in equality & ag

of the mindes.
o threaten a friend, is more thē humanity.
prosperitie friends are gotten, and in time
ecessity they are tryed.
ch as loue loyaltie, may well be croſt with
mity, but neuer iuſtly accuſed of incon-
cie.
friend vnto a friend, neyther hideth ſecret
denyeth money.
e want of friends is perrilous, but ſome
ds proue tedious.
e wordes of a friend ioyned with true af-
on, giue life to the hart, and comfort to
e-oppreſſed mind.
ere can bee no amity where is no vertue,
hat friendſhyp is moſt hateful and accur-
where ſome become friends to doe other
harme.
ndes ought alwaies to bee tryed before
bee truſted, leaſt ſhyning like the Car-
le, as if they had fire, they be found when
be touched, to be without fayth.
od will is the beginning of friendſhyppe,
by vſe cauſeth friendſhyp to follow.
ou deſire to be thought a friend, it is ne-
y that thou doe the workes that belong
a friend.
ng friends there ſhould bee no cauſe of
breach,

breach, but with a dissembler no care of conciliation.

He is a friend indeed, that lightly forget his friends offence.

Proud and scornefull people, are pern friends.

Friendship ought to be ingendred of eq nesse, for where equalitie is not, frindshi not long continue.

VVhere strife and contention resteth, t can be neyther loue or friendship; for fri shyp is a perfit vniting of wils and desires.

VVhere true friends are knit in loue, t sorrowes are shared equally.

Frends must be vsed as Musitions tune t strings, who finding them in discord, doe breake them, but rather by intention or mision, frame them to a pleasant consent.

The counsaile of a friend, must bee fast to the minde, not to the eare, followed n then praysed, imployed in good liuing, not talked of in bare meaning.

In Musick there are many discords be there can bee framed a Diapazon; & in tracting of good wil, many iarres, before t be established a true & perfit friendshyp.

A friend is in prosperity a pleasure, in ad sity a solace, in griefe a comfort, in ioy a m

com

ompanion, and at all times a ſecond ſelfe.

A friend is a precious iewell, within vvhoſe oſome one may vnloade his ſorrowes, & vn-lde his ſecrets, the which hee will either re-eue with counſailes, or perſwade with rea-ons.

As fire and heate are inſeperable, ſo are the rts of faithfull friends.

He that promiſeth ſpeedily, & is long in per-rming, is but a ſlacke friend.

Like as a Phiſition cureth a man ſecredy, he ot ſeeing it, ſo ſhould a good friend help his iend priuily, when he knoweth not thereof.

The iniury done by a friend, is much more icuous then the wrongs wrought by an ene-ie.

There is no ſweeter thing then concord, nor more precious iewell then amity.

Maintaine thy friends with benefits, to make em more friendly, and doe good to thine e-mies, that they through curteſie may be-me thy friends.

Friendſhip is giuen by nature, for a helpe to rtue, not for a companion of vices.

Friendſhip ought to reſemble the loue be-ueene man and wife; that is, of two bodies be made one will and affection.

The property of a true friend, is to performe

more then he promiseth, but the condition of a dissembler, is to promise more then he meaneth to performe.

Great proffers are meet to be vsed to strangers, and good turnes to true friends.

If thou intend to proue thy friend, stay vntyll need and necessity vrge thee, least such tryall be not onely vnprofitable and without fruite, but also hurtfull and preiudiciall.

The opinion of vertue, is the fountaine of friendship.

Fained friends resemble Crowes, that flie not but towards such places where there is some thing to be fedde vpon.

Hee that seeketh after a swarme of friends cōmonly falleth into a wasps-nest of enemies.

Friendshyp often-times, is better then consanguinitie.

A friendly admonition is a speciall poynt of true friendship.

Agesilaus King of *Sparta* was wont to say that hee liked very well to be praysed of his friends, that woulde not spare to reprehend him when he was blame-worthy.

Hee that will not heare the admonition of a friende, is woorthy to feele the correction of a foe.

That friendship is of a brittle mould, which a lit-

little table talke will cracke.
Vnitie is the essence of amitie.
There is nothing better then a bosome friend, with whom a man may confer vpon the iniuries that happen vnto him.
A true friend, wisheth his friend health with happines, honor without enuie, & affluence without necessitie.
He that hath no friend to comfort him in his necessity, lyues like a man in the wildernesse, subiect to euery beasts tyrannie.
Beleeue after tryal, and iudge before friendship.
The fault which thou suffrest in thy frinde, you committest in thy selfe.
Shew faithfulnesse to thy friend, and equitie to all men.
Pleasure thy friends, and pray for thy foes.
No wise man will choose to liue without frendes, although he haue plenty of worldly wealth.
Though a wise man bee contented and satisfied with himselfe, yet will he haue friends, because he will not be destitute of so great a vertue.
There be many men that want no friendes, and yet lacke true friendship.
Few friends waxe weary in few dayes.

A true friende, is more to be esteemed then a kinsman.

He is a true friend that with willingnes doth his friend good, and in time of need defendes him from harme.

He is not meet to be admitted for a faithful friend, which is ready to enter amitie with every one.

Admit none to bee thy friende, except thou first know how hee hath dealt with his other friendes before; for looke how he hath served them, so will he like-wise deale with thee.

Neuer admit him for thy friende, whom by force thou hast brought into subiection.

Be slowe to fall in friendship, but when thou art in, continue firme and constant.

Præstiteris charo, quis non hoc laudet, amice,
Vt potior vitâ, sit tibi sancta fides?
Arctius alligat mutua bene volentia quam
finitas sanguinis.

Of Temperance.

Defi. *Temperance is that light which driues*
away round about her, the darknesse and
securitie of passions; shee is of all the vertues
most wholesome, for she preserueth both
likely and priuately humaine societie: shee

teth vp the soule, miserably throwne downe in vice, and restoreth her againe into her place; it is also a mutuall consent of the parts of the soule, causing all disorder and vnbrideled affections, to take reason for a rule & direction.

Emperance is the qualifier of all disorder and commotions.

Temperance represseth vice and nourisheth ertue.

Temperance yeeldeth quiet to the minde & ealth to the body.

Temperance calleth a man back frō grosse fects, and carnall appetites, and letteth him ot exceede, neyther in fooliſh reioycing, nor vngodly sorrowing.

A young man vntemperate, and full of carll affections, quickly turneth the body into e and feeble infirmities.

Hee cannot commend temperance that dehteth in pleasure, nor loue gouernment, at lyketh ryot.

Constancie and temperance in our actions, keth vertue strong.

Wisely to forbeare, is happily to conquer.

Men must eate to liue, and not lyue to eate.

He that respecteth vaine pleasure, is immot, but he that regardeth profit, is discreet.

In priuate families, continence is to be prayſed, in publique offices, dignitie.

Intemperance is the fountaine of all our perturbations.

The moderation of the minde, is the felicitie thereof.

Frugality is the badge of diſcretion, ryot, of intemperance.

He that is not puffed vp with praiſe, nor afflicted with aduerſities, nor mooued by ſlanders, nor corrupted by benefits, is fortunately temperate.

He that fixeth his whole delight in pleaſure can neuer be wiſe and temperate.

Temperance, by forbearing to be reuenged reconcileth our enemies, & by good gouernment, conquers them.

There is nothing in the worlde better than moderation, for by it, the aſſaults of the fleſh are ſubdued, and the fruits of good life are maintained.

Temperance is rich in moſt loſſes, confident in all perrils, prudent in all aſſaults, and happy in it ſelfe.

It is not temperate which is accompanyed with a fearefull minde, but that is true temperance, where the hart hath courage to reuenge, and reaſon power to reſtraine the ha-

Temp

Temperance of it selfe is the treasure of ver-
ue.

As a man cannot bee temperat if hee be not
rudent, so no man can be strong or valiant, if
e be not temperat.

Iustice may not be without temperance, be-
ause it is the chiefe poynt of a iust man, to
aue his soule free from perturbations.

Heroicall vertues are made perfit by the
ixture of temperance and fortitude, which
perated, becomes vicious.

A temperate man which is not couragious,
uickly becommeth a coward & faint harted.

Temperance is the mother of all dutie and
onestie.

It is the property of iustice, not to violate
e right of any man, and of temperance, not
much as to offend him.

In temperance, a man may beholde mode-
ie, without any perturbation of the soule.

Temperance compelleth men to follow rea-
n, bringeth peace to the minde, and molli-
th the affections with concord and agree-
ent.

He is woorthy to be called a moderate per-
n, which firmely gouerneth and brideleth
hrough reason) the vice of sensualitie, & all
her grosse affections of the minde.

Nihil

Nihil reperiri potest tam eximium, quam ill
virtutem, moderatricem animi temperantiam,
latere in tenebris, neq; esse abditam, sed in luce.
Non potest temperantia laudare is, qui po
summum bonum in voluptate: est enim tem
rantia libidenum inimica.

Of Innocencie.

Defi. *Innocencie is a tower of brasse agai*
slaunders, and the onely balme or cure fo
wounded name, strengthening the conscien
which by it knoweth his owne puritie.

THere can bee no greater good then inn
cencie, nor worse euill then a guiltie co
science.

The innocent man is happy, though he
in *Phallaris* Bull.

Great callings are little woorth, if the mi
be not content and innocent.

The hart pricked with desire of wrong, m
keth sicke the innocencie of the soule.

Riches and glory, are broken pillars, but
nocencie are vnmooving colombs.

Innocencie and Prudence, are two anch
that cannot be torne vp by any tempest.

It is the will of God that maketh innoc

e mighty and constant.
nnocencie is in some sort the effect of rege-
ration.
nnocencie is an vprightnesse of life agree-
with reason.
Religion is the soule of innocencie, moouing
an vnspotted conscience.
nnocencie is built vpon diuine reason.
lumaine happines, consisteth in innocencie
the soule, and vncorrupt manners.
ll innocencie consisteth in mediocritie, as
vice doth in excesse.
nnocencie is a good which cannot be taken
ay by torment.
nnocency is the most profitable thing in the
rlde, because it maketh all things else profi-
ble.
nnocencie, Palme-like groweth in despight
oppression.
he reward of goodnesse and innocencie, is
e euerlasting.
eauty is a flower soone withered, health is
ne altered, strength by inconuenience aba-
, but innocencie is diuine and immortall.
nnocencie is an assured comfort, both in
and death.
s length of tyme diminisheth all things, so
ocencie and vertue increaseth all things.

Kings

Kings are happy in nothing more then in i
nocencie.

The feare of death neuer troubleth the mi
of an innocent man.

Age breedes no defect in innocencie, bu
nocencie an excellence in age.

Innocencie makes kingdoms floriſh m
then armes.

Innocency being moſt honeſt, muſt of fo
be moſt profitable, and therfore moſt deſi

Nature, reaſon, and vſe, are three neceſſ
things to obtaine innocencie by.

*Vt nepenthes herba, addita poculis, omnem a
uiuij triſtitiam diſcutit; ita bona mens inſita
bis, omnem vitæ ſolicitudinem abolet.*

A calumnia non defendit innocentia.

Of Kings.

Deſi. *Kings are the ſupreame Gouernours
Rulers ouer ſtates and Monarchies, place
the hand of God, to figure to the world hi
mighty power; if they be vertuous, they
the bleſsings of their realmes, if vicious,
ſcourges allotted for theyr ſubiects iniq*

KIngs haue long armes, and Rulers l
reaches.

he maiesty of a Prince, is like the lightning
m the East, and the threats of a King like
noyse of thunder.

rinces are neuer without flatterers to se-
e them, ambition to depraue them, desires
corrupt them.

belongs to him that gouerneth, to be learn-
, the better to know what hee doth: vvise,
inde out how he ought to doe it: discreet
mend and take the opportunitie, and reso-
e in the action of iustice, without corrup-
n or feare of any; otherwise, hee shall but
g paine to his person, and feare and dan-
to his Common-weale.

is vnprofitable for that Prince to haue the
ory of the war, which by malice is begun,
by pride and fiercenesse is pursued.

is necessary for Princes to be stout, & also
; that by their stoutnes they may gather
r owne, and by theyr riches represse their
mies.

is better for a Prince to defende his owne
ntry by iustice, then to conquer anothers
yranny.

hat Prince who is too liberall in giuing his
e, is afterwards thorowe necessitie, com-
ed to be a tyrant, and to take from others
r right.

No

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e, is afterwards thorowe necessitie, com-
d to be a tyrant, and to take from others
r right.

No

No tyme ought to be accounted happy, b
that wherein vertuous Princes doe raigne.

As Princes become tyrants for want of
ches, so they become vicious through abo
dance of treasure.

VVhen an vnwoorthy man is preferred
promotion, he is preferred to his own sha

The Prince that is feared of many, mus
necessitie feare many himselfe.

The vniuersall schoole of all thys world
the person, the house, and Court of a King

Courageous and noble Princes, esteeme
thing so precious, as to haue men valiant
defend theyr frontires, & also wise, to gou
theyr Common-weales.

Princes must not measure things by rep
but by the equity of conscience.

It behoueth a Prince or Ruler, to be of
zealous and godly courage, that hee alwa
shewe himselfe to bee as a strong wall for
defence of the truth: and that he suffer i
to be abused, nor once to fall vnder his h

The Princes pallace is like a common f
taine or spring to his Citty or Count
whereby the common people, by the cle
nesse thereof bee long preserued in hon
or by the impureneſſe thereof, are with
dry vices corrupted.

T

here neuer was any Prince in this world so
e, in all his actions, but necessitie hath co-
ined him at one time or other, to alter his
nde from his first determinate purpose.
King ought to refraine the companie of
ious persons, for the euill that they com-
in his company, is accounted his.
nlers doe sinne more grieuously by exam-
hen by act: and the greater gouernance
beare, the greater account they haue to
ler, that in theyr owne precepts and or-
nances they be not found negligent.
t onely happy, but also most fortunate is
Prince, that for rightnes of iustice is fea-
and for his goodnes beloued.
nces supply much more with the affable
gracious answers they giue, then with the
rds they bestow.
e greater that a Prince is in power aboue
, the more ought he to excell in vertue
e other.
King ought not to trust him that is coue-
and setteth his minde to get riches, nor
hat is a flatterer, nor any to whom hee
doone wrong, nor him that is at truce
his enemies; for the first will bee wonne
golde, the second with promotion, the
with desire of reuenge, & the fourth will

proue

proue a fickle friend.

VVhen Princes moſt greedily do profe
vices, then their enemies are buſie in wea
ſome web of deadly danger.

Princes by charging theyr kingdomes w
vniuſt tributs, procure from theyr ſubie
wilfull deniall of due & moſt iuſt paimen

Hee that poſſeſſeth an Empire and kno
not how to defend it, may looſe his poſſe
before he know who offended him.

The office of a Prince of moſt perfit p
is to pardon the lyuing, and to bury the d

It little profiteth a Prince to be Lord o
ny kingdoms, if on the other part he be
bond-ſlaue to many vices.

Good Princes are more bound to perfo
that which they promiſe, then to procure
which they deſire.

Princes that are giuen to make ſearch fo
ſling cauſes, haue ſmall wiſedome in po
ring matters of importance.

Great Princes ought to haue a repoſe
liberation, and a dilligent execution.

It pertaineth vnto Princes, as much to
derate theyr owne pleaſures, as to giue
for matters of importance.

High minds are the ſhelters of pouerty
Kings ſeates the ſanctuaries for the diſtr

Mai

aieſtie in a Princes thoughts, gardeth his
nde from cowardiſe, and is the onely priui-
ge to contempt.
lfe-loue is not fit for Princes, nor pride an
ament meete for a diademe.
ngs, as they are men before God, ſo are
Gods before men.
ngs and Princes, doe looſe more in the o-
ons they hold, then the reaſons they vſe.
Princes wordes ought to bee veritie, his
ghts pietie, and his deedes clemencie.
no leſſe diſcredite to a Prince to haue
oyed many of his ſubiects, then it is to a
itian, to haue killed many of his patients.
e Prince by often pardoning, will make
n at length aſhamed of ſinne.
e anger of a Prince is like a fierce thun-
olt, which feareth all men, and yet hurts
ewe.
very requiſite, that the Prince liue ac-
ng to that law himſelfe, which he would
executed vpon other men.
ing ought to haue as much care of his
ts, as of himſelfe.
commeth a King to take good heede to
unſellors, in noting who ſooth his luſts,
ho intend the publique profit, for ther-
ll he know the good from the bad.

The

The misdoings of the Prince, procure
scourge to the Commons.

Vnhappy is that Prince, which esteem
himselfe happy, in hauing his Coffers ful
treasure, and his counsell full of men of c
and euill lyuing.

The strength of a Prince, is the friendsh
and loue of his people.

That King shal best gouerne his realme,
raigneth ouer his people as a father doth
his chyldren.

The office of a King, is to heare the
and complaint of his people, without e
tion of persons.

Subiects are to theyr king, as the winde
the fire, for the stronger that the windi
greater is the fire.

So great is the person & dignity of a Pr
that in vsing his power and authoritie a
ought, hee being heere amongst men v
earth, representeth the glorious estat
high maiestie of God in heauen.

It is requisite for all those that haue ru
gouernance in a Common-weale, vnde
Prince, to know the bounds of theyr est
calling, and the full effect of theyr offic
dutie, that by executing iustice, they m
feared, and by shewing mercy they m
ad

mired and beloued.

t is requisite for Princes to place such men authoritie, as care least for it, and to keepe em from gouernment that presse forwards it. For he that desireth it, woulde haue it to ke a gaine and commodity thereof, but he t hath it without looking for it, conside- h that he is chosen for the necessity of other n, more then for the benefit of himselfe.

xcept wise men bee made gouernours, or uernours be made wise-men, mankind shall er liue in quiet, nor vertue be able to de- d herselfe.

lee that would bee a ruler or Gouernour, lt first learne to be an obedient subiect, for not possible for a proud & couetous min- subiect, to become a gentle and temperate uernour.

Vhen rule & authority is committed vnto ood man, he doth thereby publish his ver- , which before lay hid; but being commit- to an euill man, it ministreth boldnesse & nce in him, to doe that euill which before durst not doe.

nimata imago rex putandus est dei.

ulla fides regni socijs: omnisque potestas
Impatiens consortis erit.

Of Nobilitie.

Defi. Nobilitie is a glittering excellencie, pro-
ceeding from auncestors, and an honor wh-
commeth from an auncient linage and stock;
it is also a praise, that proceedeth from the de-
serts of our elders and fore-fathers; & of
noblesse there are three sorts, the first bredd-
vertue and excellent deeds, the second proc-
deth from the knowledge of honest disciplin-
and true sciences, the third, commeth from
scutchyons and armes of our auncestors,
from riches.

Titles of honour are nothing woorth, if
lyfe of the party be bad.

Nobilitie is best continued by that conue-
ent meanes whereby it rose.

Hee is not to be helde for noble that l-
much, but he that giueth much.

It is requisite for him that is noble borne
take heede of flatterers, for they will be re-
dailie to attend his person for profit sake.

Howe euer men rise in degree, let them
be lowlie in minde, for theyr humilitie
raise them when Fortune hath depresst th-

Nobilitie is a title quicklie lost, for if ri-

orſake it, or vertue abandon it, it ſtraight-
way becometh as a thing that had neuer bin.
VVhatſoeuer thy Father by his worthineſſe
ath deſerued, belongs not to thee, it is thine
wne deſerts that muſt make thee noble.
He that defendeth his country by the ſword,
eſerueth honour, but he that maintaineth it
peace, meriteth more honor.
The nobilitie which wee receiue from our
nceſtors, becauſe it commeth not from our
lues, is ſcarcely to be counted our owne.
To come of noble parentage, and not to bee
ndued with noble qualities, is rather a defa-
ation then a glory.
Noble perſons haue the beſt capacities, for
Cicero ſaith, whether they giue themſelues
goodnes or vngraciouſnes, they do in ey-
er of them ſo excel, as none of the common
rt of people can come any thing nie them.
True nobilitie conſiſteth not in dignitie, ly-
ge, great reuenewes, lands, or poſſeſsions,
t in wiſedome, knowledge, & vertue, which
man is verie nobilitie, & that nobilitie brin-
th man to dignitie.
Glorie, honour, nobilitie and riches, are vn-
ſome men cloakes of maliciouſnes.
rue nobilitie, is knowne by bounty, valure,
d curteſie.

True nobilitie is not after the vulgar opinion of the cõmon people, but it is onely the praise and surname of vertue.

Omnes boni semper nobilitati faueamus.

——Nobilitas sola est atq; vnica virtus.

Of Honour.

Defi. *Honour is a passion of the soule, and a mighty desire, naturally desired of all creatures; yet many times mistaken, by ignorance with vertue.*

HOnour is the first step to disquiet, and dominion is attended with enuie.

Honour and glory laboureth in mistrust, are borne Fortunes bond-slaues.

The faith of a Knight, is not limitted by value, but by honour and vertue.

Honour lost, bids farwell to hope.

Honour is the fruite of vertue and truth.

Honour, glory, & renowne, is to many persons more sweet then life.

The higher honour is seated by vertue, greater is his fall being ouerthrowne by v

Honor ought rather to be giuen vnto a m for his vertue, then for his riches.

Men perfectly wise, care little for world honor

onour.

VVhere men are honored for their wealth, here wisedome & vertue are little regarded.

It is a verie honorable, excellent, and praise-worthy part for a man of honour, to ioyne to is high office & calling, the vertue of affabi-tie, lowlinesse, tender compassion and pitty, r therby he draweth vnto him, as it were by olence, the harts of the multitude.

The greater the persons be in authoritie that mmit an offence, the more foule and filthy the fault.

It better becommeth a man of honour to raise an enemie then his friend.

Happy is that Country, whose Captaines are ntlemen, & whose gentlemen are Captains.

Honour is no priuiledge against infamy.

There is no greater honour thē quiet, nor no eater quiet then content.

A man ought not to think it honor for him-fe, to heare or declare the newes of others, t that others shoulde declare the vertuous edes of him.

o attaine to honour, wisedom is the poale-re, and to retaine it, patience is necessary.

he next way to liue with honour and dye h praise, is to be honest in desires, and tem-ate in our tongues.

The conditions of honour are ſuch, that ſhe enquireth for him ſhe neuer ſawe, runneth after him that flyes from her, honours him that eſteemes her not, demaundeth for him that wills her not, giueth to him that requires her not, and truſteth him whom ſhe knoweth not.

Noble men, enterpriſing great things, ought not to imploy their force as theyr owne mind willeth, but as honour and reaſon teacheth.

High & noble harts which feele themſelues wounded, do not ſo much eſteeme their own paine, as they are angry to ſee theyr enemies reioyce.

The Captaine which ſubdueth a country by entreatie, deſerueth more honour then he that ouer-commeth it by battaile.

Honour without quiet, hurteth more then it doth profit.

Honor is a high conceit, and fortune is euer friend vnto a forward mind.

He that regards his reputation, muſt ſecond all things to his honour.

The heauens admit but one ſunne, and but places but one commaunder. Men in authoritie are eyes of eſtate, according to vvhich life euery priuate man applieth his manner of lyuing.

It is better to perriſh with high deſires, than

liue with base thoughts.

t is not the place that maketh the person, t the person that maketh the place honou-ble.

here is more honor purchast in pleasuring oe, then in reuenging a thousand iniuries.

Honour is brittle, and riches are blossoms, ich euery frost of fortune causeth to wi-er.

Noble minds prefer honor before conquest.

Where the martiall minde is instructed in yloſophie, there prowesse strengthened h policie proues best honourable.

etter it is for the honourable to be prayſed many foes foild, then for many barnes fild.

man hauing honor, and wanting wisedom, ke a faire tree without fruite.

uch as couet to excell in honour, must la-r to exceed in vertue.

Where hate beares soueraintie, honor hath certaintie.

iguum nobis vitæ curriculum natura circũ-ſit, ſed honoris curſus ſempiternus.

bonos videri ſolet, qui non propter ſpem futu-neficij, ſed propter magna merita claris viris tur, et datur; eſtque non inuitamentum ad us, ſed perpetuæ virtutis præmium.

Of

Of Liberalitie.

Defi. *Liberality is an excellent vſe of thoſe b*
nefits which God putteth into our hands, f
the ſuccouring of many, which vertue is al
gether ioyned with iuſtice, and ought to b
guided by moderation and reaſon.

BOunties beſt honour is to help the poor
& happines to liue in good mens thought
True bounty is neuer tyed vnto reſpect.

Liberality is approoued by two fountains
the one is a ſure iudgement, the other is
honeſt fauour.

That man is onely liberall, which diſtrib
teth according to his ſubſtance, and where i
moſt needfull.

The whole effect of bounty is in loue.

Liberalitie taketh his name of the ſubſtan
of the ſame perſon frō whence it proceede
for it conſiſteth not in the qualitie or quan
of the things that be giuen, but in the true
naturall diſpoſition of the giuer.

Bounty is natures chiefeſt ornament.

To hurt thy ſelfe to doe thy neighbor go
is indiſcretion in moſt degrees.

VVho giues, let him beſtow his gifts to g

l godly ends.
ee winnes his neighbours hart that helps
n in his neede.
hat bounty is the beſt and moſt approued,
without perrill of renowne is paſt.
Vho in theyr bountie doe begin to want,
l in theyr weakenes finde theyr friends &c
s.
ifts makes beggers bold, and he that lends,
t looſe his friend, or els his mony without
de.
Vhat-ſoeuer may bee giuen without thy
iment, that freely to a ſtranger maiſt thou
.
untie hath open handes, a zealous hart, a
ſtant fayth in earth, and a place prepared
auen.
neuer giues in vaine, that giues in zeale.
Gods mercy exceedeth his workes, ſo
mans charitie exceed all other his ende-
rs.
ey that be liberall, doe with-hold or hide
ing from them whom they loue, whereby
increaſeth, and friendſhippe is alſo made
firme and ſtable.
liberalitie maketh friends of enemies, ſo
maketh enemies of friendes.
lberal minded man can neuer be enuious.

Boun-

Bountie, for giuing fraile & mortall thin
receiues immortall fame for his reward.

The deedes of the liberall, doe more pr
the gyuer, then benefit the receiuer.

Liberalitie in a noble minde is excelle
although it exceede in the terme of measure

Hee is liberall that delighteth more in
nowne then in treasure.

Liberalitie bestowed vppon flatterers, do
not onely perrish, but is spoyled & deuou

A liberall hart causeth beneuolence, tho
some-times through mis-fortune, abilitie
wanting.

It is a token of righteousnes to acknowl
heauens liberality, and to giue praises to G
for so great benefits.

Liberality, when it lauisheth out of reaso
called prodigalitie, and beeing nothing
extended, it purchaseth the name of co
tousnesse.

The office of liberalitie, consisteth in gi
with iudgement.

Hee is called a liberall man, which accor
to his reuenewes giueth freely, when, vv
and to whom he should.

King *Anaxilaus* beeing asked what was
best property in a King, answered, to
man excell him in liberalitie.

ra fortunam est quicquid donatur amicis:
s dederis solas semper habebis opes.
eralitate qui vtuntur beneuolentiam sibi co-
t, et (quod aptissimum est ad quietè vi-
um) charitatem.

Of Benefits.

. Benefits are those good turnes which are
ceiued, eyther by desert or without desert,
ding to our happines of life, or amendement
manners.

is great commendation in the giuer, to
stow many benefits vpon him which de-
th well, and desireth nothing.
that mindeth to giue, must not say, vvill
aue any thing.
ou promise little and performe much, it
ake thy benefits to be the more thank-
receiued.
that knoweth not how to vse a benefit,
vnlustly aske it.
receiueth a benefit in the giuing thereof,
beſtowes his gift on a worthy man.
selleth his liberality, that taketh many
its.
that giueth often, teacheth to render som
what

what againe at the last.

He bindeth all men by his benefits which
ſtoweth them vpon ſuch as doe well de
them.

The liberall man doth daily ſeeke out o
ſion to put his vertue in practiſe.

The memory of a benefit doth ſoone v
away, but the remẽbrance of an iniurie ſ
eth faſt in the hart.

The vnthankfulneſſe of one man, ought
to hinder our liberalitie towards other m

As the Moone dooth ſhewe her light i
world, which ſhe receiueth from the ſun
we ought to beſtowe the benefits receiu
God, to the profit and commoditie o
neighbour.

Though the gyuer make neuer ſo
haſt, yet his benefits come too late, if
haue once been asked for.

It is double griefe to aske that againe
we haue once obtained.

Thys is a lawe that ſhould bee obſerue
twixt the giuer & the receiuer, the one ſ
ſtraight-way forget the benefit beſtowe
the other ſhoulde alwayes haue it in re
brance.

It becommeth him to holde his pea
gyueth a rewarde, farre better then it b

h him to be ſilent that receiueth a benefit.
e that doth thankfully receiue a benefite,
paid the firſt pention thereof already.
that thinks to be thankfull, doth ſtraight-
thinke vpon recompence.
at gift is twiſe double to bee accepted of,
h commeth from a free hande and a libe-
art.
gyuing and receiuing of benefits are con-
one to another, ſo the one is much more
vſed then the other.
choouеth a man in receiuing of benefits
thankfull, though he want power to re-
them.
ertuous hand is not bound to make the
e a foole.
nefit well giuen, recouereth many loſ-

good will of the giuer, and not the va-
the gift is to be regarded.
remembrance of a good turne ought
ke the receiuer thankfull.
is a conquerer which beſtoweth a good
and he vanquiſhed which receiueth it.
aurum, nec argentum, nec quicquam eorū,
cipiuntur, beneficium eſt, ſed eius qui tri-
mus.
ficium nec in puerum, nec in ſenem, confe-

rendum

rendum est: in hunc quia perit antequam
referendæ detur opportunitas, in illum qui
meminit.

Of Curtesie.

Defi. *Curtesie is a vertue which belongs*
the couragious part of the soule, where
are hardly mooued to anger, her office
tie is to be able to support and endure
ly, those crymes which are layd vpon her
to suffer herselfe to bee hastily carried
uenge, nor to bee too easily spurred to
but to make him that possesseth her, mild
cious, and of a staied and setled minde.

CVrtesie in maiestie bindes affection
tie.

As the tree is knowne by his fruite, th
by the touch, and the bell by the sound
a mans birth by his beneuolence, his h
by his humilitie, & his calling by his cu

Many more were the enemies that
pardoned, then those he ouer-came.

The nobleſt conqueſt is without bloo

It is for *Scilla*, *Tiberius*, *Caligula*, and
to kill, for *Augustus*, *Titus*, and *Traian*
don.

The

heodosius gaue euery Citty he beſieged, ten
es reſpite to conſider, yeelding the meanes
is mercy before he exemplified his iuſtice.
urteſie bewaileth her dead enemies, and
riſheth her liuing friends.
erſes, the night before he fought with his
mies, wept in the temple.
e curteous man reconcileth diſpleaſure,
froward vrgeth hate.
dinando king of Spaine, was wont to ſay,
proude lookes looſe harts, but curteous
ds winne them.
urteſie couereth many imperfections, and
enteth more dangers.
e Lion which was cured by the Romaine
, would not deuoure him; and natures
grace is the order of curteſie.
nde & curteous ſpeech putteth down diſ-
ſure.
xanders curteſie to *Roxana*, wonne her
and *Neros* crueltie to his mother, coſt
is lyfe.
a true token of nobilitie, & the certaine
e of a gentleman, to be curteous to ſtran-
patient in iniuries, and conſtant in per-
ing what he promiſeth.
he peg ſtraineth the Lute ſtrings, ſo cur-
ſtretcheth the hart ſtrings.

The-

Themistocles was so full of curtesie, that
neuer entred the market-place without
ting euery Cittizen by his name, or som
ther office of curtesie.

Curtesie is that vertue wherby a man
appeaseth the motions & instigations o
soule, caused by choller.

Curtesie draweth vnto vs the loue of
gers, and good lyking of our owne Cou
men.

Curtesie standeth in steade of a mod
temperance of the spirit, decking a ma
mildnesse, and generositie.

He that is milde and curteous to other
ceiueth much more honour then the
whom he honoureth.

They lye (saith *Cicero*) who say, that
must vse crueltie towards his enemies,
ming that to be an arte only propper to
ble and couragious man.

Mildnes and curtesie are the charact
an holy soule, which neuer suffereth inn
cie to be oppressed.

Plato saith, it becommeth a noble and
man to be both couragious & curteou
he may chastice the wicked, and pardo
neede requireth.

Common curtesie is no curtesie, to b

all, is to be kinde to none, & who so is moſt
nerall, can neuer be at any time perticuler.
he rigor of diſcipline directing curteſie, &
teſie directing rigor, the one will ſet forth
l commend the other; ſo that neither rigor
l be rigorous, nor curteſie diſſolute.
s it belongeth to the ſunne to lighten the
h with his beames, ſo it pertaineth to the
tue of a Prince, to haue compaſsion & be
teous to the miſerable.
mines ad deos; nulla re propius accedunt,
n ſalutem hominibus dando.
is eſt homines imprudentia lapſos non exi-
: vrgere vero iacentes; aut præcipitantes
llere certè eſt inhumanum.

Of Iuſtice.

. Iuſtice is godlines, and godlineſſe is the
owledge of God: it is moreouer in reſpect
Di, taken for an equall diſcription of right
d of Lawes.

ſtice allots no priuiledge to defraude a
n of his patrimonie.
tice is a vertue that giues euery man his
by euen portions.
hat the Gods defer, they take not away.

Delay in punishment, is no priuiledge
pardon.

Iustice is the badge of vertue, the staffe
peace, and the maintenaunce of honour.

It is a sharpe sentence that is giuen with
iudgement.

Such men as liue iustly, must needs die h
nestly.

He is daily condemned, that liues alwaye
feare of iudgement.

Good mens eares, are alwaies open to
mens prayers.

Not the paine, but the cause maketh
martyr.

Happy is the punishment by the which
passe into greater perfection.

The office of a Iustice, is to be giuen for
rite, not for affection.

That pardon is wicked, which bringeth
it the hazard of a Country.

A publique fault ought not to suffer a se
punishment.

That which is common to all, ought no
be intollerable to any.

Iustice and order, are the onely prese
of worldly quietnes.

Iustice is the Mistris of vertues, the nur
fortitude, for which kings be, and by vv

ings rule.

A good Iudge, is true in worde, honeſt in ought, and vertuous in his deede; without are of any but God, without hate of any but e wicked.

There be ſaith *Tully* two kinds of iniuſtice, e one is, of ſuch as doe wrongfully offer it, d the other is of thoſe, who although they able, yet will they not defende the wrong m them vnto whom it is wickedly offered.

lee that politiquely intendeth good to the mmon-weale, may well be called iuſt, but hat practiſeth onely for his owne profit, is icious and wicked perſon.

oo much licence in puniſhmẽt, is the cauſe oo much hatred.

Vee ought to obey the Iudge, though hee orrupt, after the example of *Socrates*, who that although he were vniuſtly cõdem- yet it were better for him to die, then iuſtice ſhould be violated.

ood Magiſtrate, may be called the Phiſi- of the Common-weale.

ulus appointed no puniſhment for Par- s, becauſe he ſuppoſed, that no ſuch vil- could be in his Common-weale.

Iudge that vſeth iuſtice, cannot chuſe both beloued and feared.

He is a good Iudge, that knoweth howe,
where to distribute.

He that flieth iudgement, confesseth h
selfe to be faultie.

The Iudge himselfe is condemned when
guiltie person is pardoned.

As a Phisition, cannot see euery secret g
but vppon reuealement may apply a cu
medicine for a hidden disease, so many ca
couer a mischiefe which the Magistrate
not, but the Magistrate alone must re
the same.

A Iustice ought to doe that willingly w
hee can doe, and deny that modestly w
he cannot doe.

As there is no assurance of faire weathe
till the skye bee cleere from clowdes, so
can bee in no Common-wealth a grou
peace and prosperitie, where there is n
formers to finde out offences, as well as
gistrates to punish offenders.

Iustice is a diuine and celestiall vertue,
if men would imbrace, they might liue
from troubles, and happily, to their ha
fire.

Phylosophers make foure sorts of i
the first celestiall, the second natural, th
ciuill, the fourth iudiciall.

Ce

Celestiall iustice, is perfect consideration, &
tifull acknowledging of God.
Naturall iustice, is that which al people haue
themselues by nature.
uill iustice, is that which is made either by
es of nature, the statutes of the people, the
sultation of Senators, the deuise of Prin-
or the authoritie of graue and wise men.
diall iustice, depends vppon lawes made
he commoditie of a Common-weale.
stice is a measure which God hath ordai-
amongst men vppon the earth, to defend
eeble from the mighty, the truth from
ood, and to roote out the wicked from a-
g the good.
one delighteth in iustice more thē the just
.
ery man in generall loueth iustice, yet
all hate the execution thereof in parti-
.
s a poynt of small wisedome, to commit
uthoritie of iustice into the handes of an
st man.
that is done by iustice is well doone, but
soeuer is doone without iustice, is euill.
titude without wisedome, is but rashnes,
lome without iustice, is but craftinesse,
e without temperance is but crueltie:

temperance without fortitude, is but sauage-
nesse,

Equitie iudgeth with lenitie, lawes with ex-
treamitie.

Hatred, loue and couetousnes, causeth Iu-
ges oftentimes to forget the truth, & to le-
vndone the true execution of their charge.

It is better for a man to iudge after lawe a-
learning, then after his owne minde & know-
ledge.

Hee is an vniust Iudge, that is carried aw-
in giuing iudgement eyther by enuie or fau-

It is better for a man to bee made a Iudge
mong his enemies then among his friends,
of his enemies he should make one his frie-
but among his friends he should make one
enemie.

Couetousnesse and wrath in Iudges, is to
hated with extreame detestation.

Euery Iudge sitting in iudgement, ough-
minister iustice according to the cause, &
according to his owne affection.

Iusticia sine prudentia plurimum poterit;
iustitia nihil valebit prudentia.

Tocius iustitiæ nulla est capitalior pestis,
eorum qui tum, dum maximè fallunt, id
vt boni viri videantur.

Of Lawes.

efi. The law is a ſinguler reaſon imprinted in nature, commaunding thoſe things that are to be done, and forbidding the contrary: it is deuided into two parts, that is, the lawe of nature, and the law written; the law of nature is a ſence and feeling which euery one hath in himſelfe and in his conſcience, whereby he diſcerneth betweene good & euil, as much as ſuffiſeth, to take frō him the cloake of ignorance, in that he is reproued euen by his own witnes. The lawe written, is that which is deuided into diuinitie and ciuilitie, the firſt teaching manners, ceremonies, and iudgements, the latter, matters of policie and gouernment.

THE vertues of the Law, are foure, to bear ſway, to forbid, to puniſh, and to ſuffer. The precepts of the law may bee cōprehended vnder theſe three poynts: to liue honeſtly, to hurt no man wilfully, and to render euery man his due carefully.

Whatſoeuer is righteous in the law of man, the ſame is alſo righteous in the lawe of God. For euery law that by man is made, muſt alwayes be conſonant to the law of God.

A fault is farre greater in the plaintife then i
the defendant.

The Lawe saith *Cicero*, is a certaine rule pro
ceeding from the minde of God, perswadi
that which is right, and forbidding that whi
is wrong.

A plaine matter needeth but a small tryall.

Custome maketh euery vice seeme a vertu

Euill Iudges, doe most commonly pun
the purse and spare the person.

Iudges ought to dispatch with speed, & an
swere with patience.

Lawe and wisedom are two laudable thin
for the one concerneth vertue, and the ot
good conditions.

The Lawe was made to no other end but
bridle such as liue without reason or Law.

Custome, vse, and exercise in good thin
brings a man to vertue, and vertue brin
man to perfection.

VVhere good Lawes and order is, all thi
prosper with good successe.

Euery good Lawe, is ordained to the he
of the soule, to the fulfilling of the Lawe
God, to induce the people to flie euil des
and to cause them to become fruitfull in g
and vertuous workes.

A true and faithfull hart, standeth mor

e of his superior whom he loueth for feare,
n of his Prince, whom he feareth for loue.
ee that knowes not howe to rule, deserues
to raigne.
o restraine punishment, is a great error in
emment.
becommeth not a Law-maker to bee the
breaker.
hose Countryes must needs perrish, where
common lawes be of none effect.
to sayth, that those Cities in which there
no seuere Lawes for the punishing of sin,
ather to bee counted forrests for mon-
, then places habitable for men.
e first erector of the Romaine walls, was
ulus; yet Rome was nothing so much
de vnto him for enuironing of her fayre
lings with strong bulwarks, as in appoin-
offices, orders, and lawes among the peo-
o gouerne them in peace & prosperitie.
g Licurgus, went into voluntarie exile,
end his good lawes shoulde haue long
nuance among the Lacedemonians.
re things belong to a Iudge, to hear cur-
ly, to answere wisely, to consider sober-
d to giue iudgment without partialitie.
an ought to loue his Prince loyallie, to
his lawes carefully, and to defend his
country

country valiantly.

Orators are destroyers of customs, & Ph
tions enemies to health.

Chiefely three are to be obeyed & reuer
ced, one God, one King, one law.

Foure customs are more pleasant to bee
counted then profitable to be followed; T
liberties of neighbours, the gallantnes of
men, the goodnes of wine, and the mirth
ioy at feasts.

Lawes are like Spiders webs, which c
the small flyes, & let the great break thro

It is impossible for Lawes to bee foste
where securitie is chiefely fauoured.

Great Lawyers can quickly discerne g
mischiefes.

Happy were those dayes, whē *Basil* the E
perour of Constantinople came to his iu
ment seat, and found neither party to ac
or defendant to aunswere.

The Lawyer that pleades for a mighty
in a wrong matter, must eyther forgoe
truth, or forsake his clyents friendship.

The most necessary law for a Cōmon w
is, that the people among themselues l
peace and concord, without strife or d
tion.

A Law-maker, ought to be godly, lea

wise, & such a one as hath been subiect to
er lawes himselfe.
wes doe vexe the meaner sort of men, but
mighty are able to withstand them.
he Law is a strong and forcible thing, if it
a good Prince to execute it.
Where might comes in place, there right
beare small rule.
euill Lawyer doth subuert good Lawes.
e law that is perfect & good, would haue
han either condemned or iustified, vntill
ause were both thoroughly heard & vn-
ood as it ought.
euill law is like the shadowe of a clowde,
h vanisheth away so soone as it is seene.
rough many demurs much law is altered.
wicke Lords doe liue as they list.
e crowne of the good, is reason, and the
rge of the wicked is the law.
ise men liue not after the lawes of men,
ter the rule of vertue.
reame Law, is extreame wrong.
e all men, be subiect to all Lawes, but o-
God rather then men.

Id faciant leges, vbi sola pecunia regnat?
Vbi paupertas vincere nulla potest?
De reos empta miseros defendere lingua:
Bene selecti iudicis arca patet.

Of

Of Counsaile.

Defi. *Counsaile is a most holy thing, it is* [illegible] *sentence or aduise which particulerly is g* [illegible] *by euery man for that purpose assembled:* [illegible] *the key of certaintie, and the end of all doct* [illegible] *and study.*

THere is no man so simple but hee can g[ive] counsaile, though there be no neede, [and] there is none so wise himselfe, but hee wi[ll] willing to heare counsaile in time of neces[sitie]

It is the most easie thing in the world to g[iue] good counsaile to another man, and the [most] dest for a man to follow the same himselfe.

Take no counsaile of a man giuen whol[ly] the world, for his aduice will be after his [own] desire.

Make not an enuious man, a drunkard, [nor] him that is in subiection to a woman, of [take] counsaile, for it is vnpossible for them to [keep] close thy secrets.

A wise man ought to take counsaile, for [if] his owne will ouer-come his wit.

VVhosoeuer he be that giueth good c[oun]saile to another man, profiteth himselfe th[e] by.

Good counsaile, may properly be called the
ginning and ending of euery good worke.
t is requisit for a man to consult and deter-
ne of all things with himselfe, before he ask
e counsaile or aduise of his friend.
le that doth nothing without good aduise,
ede not repent him after the deede.
t is better to prefer the stedfast counsaile of
ised policie, then the rash enterprise of ma-
art boldnesse.
ounsaile dooth more harme then good, if
giuer thereof be not wise, and he which re-
ieth it very patient.
ounsaile is a sweet conserue, and aduise the
est auditor; happy is he that is wary by o-
r mens harmes, and such are most misera-
that are wise by theyr owne woes.
ounsaile is to be gyuen by the wise, and the
edy by the rich.
counsailes we must be hard to resolue, &
stant to performe.
e that vseth many counsailes, is not easilie
eiued.
it is the part of a wiseman, wisely to con-
and gyue counsaile, so it is the dutie of a
e man, heedfully to conceiue, & vpright-
o iudge.
e is most happy, which is indued with that
discre-

discretion, that in all extreamities he can
himselfe that counsaile which is profitable
It is an easie thing for a man being in h
to giue counsaile to him that is sicke, bu
hard for the sick to follow counsaile.
The greatest benefit that one friend ca
vnto another, is in waighty matters to fu
him with good counsaile.
Parui sunt foris arma nisi est consilium do
Non viribus, aut velocitatibus, aut cele
corporum, res magnæ geruntur, sed consili
thoritate et prudentia.

Precepts and Counsels.

Defi. *Precepts, are many rules, orders, o*
thods, which by instruction leades vs eyth
good conuersation, or to happines of life,
ing grounded vppon the grace of God a
word.

GIue daily vnto God praise for his be
bestowed vpon thee, and cease not t
sire that his mercies may be more augm
towards thee.
If thou talke, keepe measure in thy com
nication; for if thou be too briefe, thou
not be wel vnderstood: if too long, thou

ouble some to the hearer, and not well bee
e in minde.
esire not to dwell neere vnto a rich man,
will make thee couetous.
tter is an honest man poore, then a wic-
man rich.
urious eye doth couet to repent.
rather diligent in deed then in word.
ason subdues incessant misery.
anks waxeth old as soone as gifts are had
session.
me doth discouer ages what they be.
cred thing is counsaile in mishap.
nce dooth beautifie chast womanhood.
ire not to keepe company with him that
eth not himselfe.
here sensuality raigneth, reason taketh no
.
better to seeke and not to finde, then to
and not to profit.
that looketh for profit, must not flye
abour.
or iudgeth with patience.
ke no man in his misery, but take heede
how to auoyde the like misfortune.
r thinke that profitable which is vnho-
be done.
rship gentlenes, and hate crueltie.

Pegin

Begin nothing before thou know how
nish it.
Refraine from vice, for vertue is a pre
garment.
Thinke that the weakest of thyne ene
stronger then thy selfe.
Vse thyne eares more then thy tongue.
Be mery without laughter, for much l
ter is a manifest signe of folly.
Desire not that of another which th
selfe being asked wouldest deny.
Gyue no vaine or vnmeet gyfts, as a
a woman, bookes to a plow-man, of
a student.
If thou bestow a benefit, keepe it secr
if thou receiue any, publish it abroade.
Gyue at the first asking, for that is not
gyuen which is often craued.
Be sober in thy lyfe, and replenish th
with wisedome.
Experience is a good chastisement.
If thou mayst not cleerely scape out
rill, choose rather to die honestly, then
shamefully.
Take in good woorth what-soeuer
neth, and vpbraid no man with his
Refraine from couetousnes, and thin
shall prosper.
E

steeme him as much that teacheth thee
e word of wisedome, as if he gaue thee gold.
abour not to informe him that is without
son, for so shalt thou make him thine ene-
e.
e neither hastie, angry, nor wrathfull, for
y be the conditions of a foole.
eare to hazard that for the gaine of a mo-
ntarie pleasure, which being once lost, can
er be recouered.
steeme not a fading content before a per-
nall honour.
eare to commit that which thou oughtest
eare.
pparrel thy selfe with iustice, and cloth thy
with chastitie, so shalt thou be happy, &
works prosper.
rget not to giue thankes vnto them that
uct thee in learning, nor challenge vnto
elfe the praise of other mens inuentions.
dure patientlie the wordes of correction,
gh they seeme grieuous vnto thee.
ply thy selfe so now in vertue that in time
me thou maist be praised.
empt not two things at once, for the one
inder the other.
not slack to recompence them that haue
e thee good.

Contrarie causes yeeld contrarie effects.

It is far better to die repentant then to ly
dishoneſt.

A ſouldiour ought to talke pleaſantly at
table, and fight valiantly in the field.

To iniurie men which deſerue wel, is a po
of cowardiſe.

Forraine fauours are domeſticall treaſure

Victorie ſhoulde not thirſt after blood,
the gaine of a conqueſt induce a Captaine
crueltie.

Tis better to be too much forward then
much negligent.

Let thy loue hang on thy harts bottom,
on thy tongues brim.

It is neuer too late at any time to reſort v
goodnes, nor too timely to preuent miſchi

To know how to obey, and to knowe h
to commaund, differeth, for the one cō
by nature, the other by long experience.

VVords which are ſuperfluous, doe gre
deface the authoritie of the perſon.

Tell not thy mind to euery man, be inde
to no man, be friend to few men, be curt
to all men, let thy wit be thy friend, thy m
thy companion, thy tongue thy ſeruant.

Let vertue be thy life, valure thy loue,
nor thy fame, and heauen thy felicitie.

Admoniſh thy friends ſecretly, & praiſe thē
penly.
It is a corrupting of the good, to keep com-
nie with the euill.
Men are not perſwaded to liue well by faire
ords, but by vertuous deedes.
e not led away with euerie newe opinion,
it is the onely way to bring thee to error.
et not thy liberalitie exceede thine ability:
is better to be cut with a quicke aunſwere,
n to be clawed with a mild ſpeech.
et not the eye goe beyond the eare, nor the
gue ſo far as the feete.
hat comfort is vaine which takes not away
griefe.
o a minde afflicted with great ſorrowes, the
remedy is to deferre counſaile, vntill the
ie be more apt to receiue conſolation.
s better for thee to beſtowe a benefite on
enemie, then to enter into bond for thy
de.
poſe rather to liue ſolitarie, then in the
panie of wicked women.
are of pride in proſperity, for it wil make
mpatient in time of aduerſitie.
ther ſuffer thy handes to worke, thy
e to ſpeak, nor thine eares to heare, that
is filthy and euill.

In ſuddaine perils, it needeth not to vſe l
and delayed counſailes.

Be affable and curteous in youth, ſo ſh
thou be beloued and honoured in age.

He that will not at the firſt hand by coun
good cheape, ſhall at the ſecond hand by
pentance deere.

Contemne not the counſaile of thy frie
nor reiect not the aduiſe of thy kinſ-folks,
fer not thine owne wit before the wiſedo
thine aunceſtors, nor leane not to wilfuln
leaſt had I wiſt happen too late.

Be not ſecure, leaſt want of care procure
calamitie, nor be not too carefull, leaſt
ſiue thoughts oppreſſe thee with miſerie.

It is more ſafetie for Princes, to haue
ence to heare their owne errors, then to
heed vnto ſuch as report other mens defe

Speake no more to a ſtranger in priua
thou wouldeſt haue publiquelie knowne

Comfort in miſerie is a double help.

VVhere there is diuiſion, there is confu

Caſt not thy credit on another mans c

Bridle thy affections with reaſon, and
tifie thy minde with modeſtie.

Caſt whiſperers and tale-bearers foo
thy company.

Bring vp thoſe children in learning,

ou loueſt beſt.
Be alwaies one to thy friende, as well in ad-
ſitie as in proſperitie.
Giue place to thy betters and elders.
When thou dooſt amiſſe take better coun-
e.
ourne not for euery thing, for that will
rten thy dayes.
hold thy ſelfe in a looking-glaſſe, and if
u appeare beautifull, doe ſuch things as
ome thy beautie, but if thou ſeeme foule,
performe with good manners, the beau-
hat thy face lacketh.
uſe thy wife rather for her wit and mode-
then for her wealth and beautie.
rrie alwaies for a time conuenient.
epe whatſoeuer thy friende committeth
thee, as carefully as thou wouldeſt keep
owne.
epe ſecret thy miſhap, leaſt thyne enemie
ioyfull thereat.
the loue of thy Parents neuer be forgot-
ut ſhew thy kindnes towards thē when
r they require it.
y parents wex poore, ſupply their want
hy wealth; if froward with age, beare
ntly with their imperfections.
nour them that haue deſerued honour.

Liue and hope, as if thou shouldest die immediatlie.

Neuer praise anie vnworthy person because he hath worldly wealth.

Tell no man afore-hande what thou intendest, for if thou speed not in thy purpose, thou shalt be mocked.

Take not thine enemy for thy friende, nor thy friend for thine enemie.

Neuer wish for those thinges which cannot be obtained.

Rather choose to purchase by perswasion, then to enioy by violence.

Striue not in wordes with thy parents, although thou tell the truth.

Attempt nothing aboue thy strength.

Aboue all things, be willing to worship God and carefull to keepe his lawes.

Moderate thy lust, thy tongue, & thy belly.

Slaunder not them that be dead.

As neere as thou canst for thine owne quiet marrie with her that is thy equall in wealth.

Couet not to come by riches through false dealing.

First vnderstand the truth, before thou meddle in others mens matters.

Neyther flatter nor chide thy wife before him that is a stranger.

Be ready to yeeld to that which is reaſon.

Bee vertuous and liberall, ſo ſhalt thou ſtop the mouth of the ſlaunderer, or elſe the eares of them that heare him.

Deſire God at the beginning of thy works, that thou maiſt through his helpe bring them to a good concluſion.

Haunt not too much thy friends houſe, for eare hee waxe weary of thy often comming, eyther be too long abſent, for that ingendereth ſuſpition of thy true friendſhip.

Vſe meane and meaſure in all thy actions.

Bee patient in tribulation, and giue no man cauſe to ſpeake euill of thee.

Affirme nothing for certaintie, before thou ſhalt know the truth.

Meaſure thy pathes, and marke what vvay thou walkeſt, ſo ſhalt thou bee ſure to paſſe in ſafetie.

If thou wilt liue with praiſe & die with glorie, gouerne thy life by vertue, and bee circumſpect in all thy actions.

Inſtruct thy children in learning, and be not moued with anger for euery ſmall fault.

Truſt not too much to time, for it ſuddainly deceiueth him that truſteth too much therto.

Neuer care for hearing of ſuch things as bring not vnto thee.

Giue

Giue to a good man, and hee will requite it, but if thou giue to an euill man, hee will aske more.

Flie from the filthy pleasures of the flesh, as thou wouldest flie from the sting of a serpent.

Receiue not the gifts that an euill minded man doth proffer vnto thee.

If thou intend to doe any good, defer it not till the next day, for thou knowest not what chance may happen the same night to preuent thee.

If thou intende not to doe good, yet at the least forbeare to doe euill.

Giue not thy selfe to pleasure and ease, for if thou vse thy selfe thereto, thou shalt not be able to sustaine the aduersitie which may afterward happen.

To a man full of questions, make no answere at all.

Take good heede at the beginning to what thou graunteſt, for after one inconuenience another followeth.

If thou doubt in any thing, aske counsaile of wise men, and be not angrie although they reprooue thee.

Giue no credite to that man which saith he loueth the truth, and yet followes it not.

Liue with thine vnderlings as thou would

y betters shoulde liue with thee, and doe to
men as thou wouldest be done vnto.
Boast not of thy good deeds, least thy euill
also laide to thy charge.
Perform thy promise as iustly as thou woul-
t pay thy debts, for a man ought to bee
re faithfull then his oath.
thou doe good to an euill disposed person,
hall happen to thee as it doth to those that
de other mens dogs, which barke as wel at
yr feeder as at any other stranger.
leuer spread thy table to tale-bearers and
terers, nor listen with thine eares to mur-
ring people.
VVhen thou riseſt in the morning, determin
o passe the day following, as though at
ht a graue should be thy bed.
et thy feeding and apparrelling of thy bo-
, be rather referred to health and strength,
n to vaine-glory and voluptuousnesse.
ouet not to haue thy busines haltily done,
t rather desire that it may be well done.
thou desire to learne wisedom, keep com-
ie with such men as are wise and godly.
ee not like the boulter, which casteth out
flour, and keepeth the bran.
tudy not so much for the health of thy bo-
how thou maist liue long, as for the safety
of

of thy ſoule, how thou maiſt liue for euer.

Doe not what thou wouldeſt, but what th ſhouldeſt.

The leſſe time that a man hath to liue, more earneſtlie is the ſtudie of vertue to proceeded in.

That perſon is not woorthy to liue, that keth not care howe he may liue well.

Like as in a payre of tables, nothing may well written before the blots & blurrs bee ped out, ſo vertue and nobleneſſe can ne be ſeene in a man, except he firſt put away vices.

Like as men chooſe good ground to lab on, and to ſow, ſo ſhould they alſo chooſe tuous and honeſt minded men to bee t ſeruaunts.

Allow them for thy friends, that be as ioy at thy proſperitie, as they ſeeme ſorrowful thy misfortune.

Neuer denie iuſtice to a poore man for pouertie, nor pardon a rich man becauſe his worldly wealth. Neuer deale correctio thine anger, nor promiſe reward in thy mi

Si vis ab omnibus cognoſci, da operam vt mine cognoſcaris.

Nulli te facias nimis ſodalem
Gaudebis minus, et minus dolebis.

Of Consideration.

i. Consideration or iudgment, is that which roperly ought to be in euery Magistrate, obruing the tenor of the law; it is the distinuisher of controuersies, and bringer foorth of appy counsailes and agreements.

Onsideration is the enemie to vntimelie attempts.

tions well meant, ought alwaies to be wel n.

here is no needles point so smal but it hath ompasse, neither is there any haire so der, but it hath his shadow.

is not to be accounted rich, who is neuer fied, nor happie, whose stedfast minde in t posseſsion of vertue is not establiſhed.

s better to practiſe & doe aduiſedly, then inke and imagine neuer so wisely.

e consideration of pleasures past, greatly ments the paines present.

o man doth so much reioyce at his prospe present, as hee that calleth to minde his ries past.

s farre better for a man to be absent, then ent at perrils.

It

It is a benefit to denie such things as will
him that asketh them.

The pardon may well be graunted, when
that hath offended is ashamed of his fault.

The blessing of the Father, establisheth
houses of the children, but the mothers c
rooteth out the foundation.

VVise men will alwaies consider what
ought to doe before they conclude any th

As we haue the audacitie to commit a
so if we list, we may inforce our selues to
amends.

VVhen thou goest from home, ponder
thy selfe what thou wilt doe abroade, &
thou returnest home, recorde with thy
what thou hast done.

In any affaires whatsoeuer, there can b
greater danger, or else no greater safety
soundly to consider, into whose hands
commit their causes.

Not so hard is the inuention in getti
the disposition in keeping, when it is got

Men loose many thinges, not becaus
cannot attaine them, but because they
not attempt them.

As a vessell saucureth alwaies of the li
quor wherewith it was first seasoned,
minde, retaineth those qualities in age,

was trained vp in youth.

When the minde once floteth in the sur-
seas of ill conceits, then the puffes of vo-
uous pleasures, the stifeling stormes of
rideled fancie, the raging lusts of alluring
tie, and the sturdy gale of glozing vani-
so shake the shyp of reckleſſe youth, that
daily in hazard to suffer most dangerous
wrack.

sideration is the roote of all noble things,
y her we doe attaine to the end of all our
es.

ne consideration is the tutor both to acti-
nd speaking.

e haters of consideration, neuer prosper
eir actions.

nsideration is an honor to the meaneſt, &
ouidence a shame in princes.

od consideration ought to be had before
ue credite, for faire tongues oft-times
e great mischiefes.

cumspect heede is an especiall care of the
e, to bring those things which wee take
d to some good purpose.

cumspect heede in warre, is the cause of
g many dangers in peace.

umspect peace, doth al things to the in-
of vnitie amongst men.

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g many dangers in peace.
umſpect peace, doth al things to the in-
of vnitie amongſt men.

The

The causes bringing circumspection, are feare, care, necessitie, and affection. Feare afflicteth, care compelleth, necessity bindeth, affection woundeth.

Bee circumspect to shewe a good countenaunce to all, yet enter not into familiaritie with any, but onely such whose conuersation is honest, and whose truth by triall is made trustie.

Suddaine trust brings suddaine repentance.

Qui suametitur pondera, ferre potest.

—— versate diu quid ferre recusent.

Quid valeāt humeri ——

Of Office.

Defi. *Office or dutie, is the knowledge of man concerning his owne nature, & contemplation of diuine nature, and a labour to benefit ourselues and all other men; it is also taken for authoritie or rule.*

MAns life may not bee destitute of office, because in it honestie consisteth.

Office is the end whereunto vertue aimeth, and chiefely when we obserue things comly.

Office marryeth the soule to respect, & maketh it principally acquainted with pietie.

The

The first office of dutie, is to acknowledge the Diuinitie.

Office is strengthened by zeale, and zeale makes opinion inuinsible.

VVee must feare a dissembling officer, because he delights in a tyrannous office.

A busie officer doth best become a troublesome office.

The office of a wiseman, prefers euer consideration before conclusion.

Office without profit, brings a man to pouertie; and profit without office, looseth his best reward.

Men to rule mens desires, is the greatest authoritie.

In dooing no offices but what we ought, we deserue no greater reward but what we beare about vs.

To know euill, is an office of profit, but to be euill, is a sinne of indignitie.

Vpon the Anuile of vpbraiding, is forged the office of vnthankfulnes.

It is an office of pitty to giue a speedy death to a miserable and condemned creature.

It is also an office of charitable loue, to doe good vnto euery man that needeth, and to refraine frō seeking reuenge for our owne injuries.

The

The more men haue, the more they desire, especially those that are in authoritie.

No man ought to beare office, which is not indued with all the excellent gifts of nature.

Loue, sufficiencie, and exercise, are the three beauties which adorne offices.

Old men well experienced in lawes and customes, ought chiefely to be chosen Officers.

It is not meete that man shoulde beare an authoritie, which with his money seeketh to buy another mans office.

The buyers of offices sell by retaile, as deere as they can, that which they buy in grosse.

No poynt of phylosophie is more excellent then office in publique affaires, if officers do practise that which Phylosophers teach.

VVhere offices are vendible, there the best monied ignorants beare the greatest rule.

They which sell offices, sell the most sacred thing in the worlde, euen iustice it selfe, the Common-wealth, subiects, and the Lawes.

It is as hard an office to gouerne an Empire as to conquer an Empire.

The greatest office in a King which showeth his glory, is by making a popular estate of his monarchie.

He is onely fit to rule & beare office, which comes to it by constraint, & against his will.

The office of a Monarke is, continuallie to looke vpon the Law of God, to engraue it in his ſoule, and to meditate vpon his words.

Officers muſt rule by good lawes, & good examples; iudge by prouidence, wiſedome, and iuſtice; and defend by proweſſe, care, & vigilancie.

He euer is maiſter of the eſtate wherein hee liues, that is maiſter of forces, and offices.

Pericula, labores, dolores etiam optimus quiſque ſuſcipere mauult, quã deſerere vllam officij partem.

Sigiſmundus Romanorum Imperator, dicere ſolitus eſt, nulla nobis militia opus eſſet, ſi ſuas quique ciuitates prætores, cæterique magiſtratus moderatè iuſtèquè gubernarent.

Of Auncestors.

Defi. *Auncestors are our fore-fathers, the reputed first beginners of our names and dignities, from whom wee challenge a lineall deſent of honour: prouing our ſelues of theyr ſelfe ſubſtance.*

TRue nobility deſending from auncestrie, prooues baſe, if preſent life continue not the dignitie.

VVhat can the vertue of our anceſtors profit vs, if we doe not imitate thē in their godlie actions?

To imitate the vertues of our aunceſtors, is to tread the pathes of moſt worthineſſe.

Great merrits, aske great rewards, & great aunceſtors vertuous iſſues.

As it is more cōmon to reuenge then to reward, ſo it is eaſier to be borne great, then to continue great.

VVhere the perrill is great, and the redreſſe doubtfull, men are content to leaue right & aunceſtrie in diſtreſſe.

It is miſerable to purſue the change that gaines nothing but ſorrow, and the blotte of aunceſtrie.

The thing poſſeſt is not the thing it ſeemes and though wee be great by our aunceſtors yet we forget our aunceſtors.

The ſhifting of chambers changes not the diſeaſe; and the exchange of names, exchanges not nature and aunceſtrie.

Ambition, which chiefely comes from aunceſtors, beeing got to the top of his deſire cuts off the meanes by which he dyd climb.

From our anceſtors comes our names, but from our vertues our reports.

Mercinary faith is diſcontented with euery occaſion

occasion, and newe start-vp glory, with any olde fame.

VVhē greatnes cannot beare it selfe, either with vertue or ancestrie, it ouerthrowes it selfe onely with the weight of it selfe.

Many touched in conscience for disgracing their names with rash acts; in cold blood repent their dishonors.

The bad successe of some aunce stors, drawe theyr issue from the like ilnesse.

The base issue of base auncestry, will loose their troths to saue their lyues.

Might will make his auncestors whom hee pleaseth.

Feare may as well carry care beyond truth, as neglect may fall short of truth, & both are the auncestors to mis-fortune.

The euent of things is closed vp in darknes, and though wee knowe what our auncestors were, we know not what we shal be.

The longer wee delay the showe of vertue, the stronger we make presumptions, that we are guiltie of base beginnings.

The more a man toiles his minde, the more he is defild, & the more a man boasts of euill auncestors, the more he is dismaied.

Feare, which wil be wiser thē truth, which is the best ancestor, heapes vpō vs destruction.

Stemata quid faciũt quid prodeſt (Põtice) longo
Sanguine cenſeri, pictoſq; oſtendere vultus
Maiorum, et ſtantes in curribus Aemilianos?
—— genus, et proauos, et quæ nõ fecimus ipſi
Vix ea noſtra voco:

Of Warre.

Defi. *VVarre is of two ſorts, ciuill & forraine, ciuill warre is the ouerthrow of all eſtates, & Monarchies, and the ſeede of all kindes of euill in them; euen of thoſe that are moſt execrable, it begetteth want of reuerence towards God, diſobedience to magiſtrates, corruption of manners, change of lawes, contempt of iuſtice, and baſe eſtimation of learning & ſcience. Forraine war, is that which Plato calleth a more gentle contention, and then onely lawfull, when it is for true religion, or to procure the continuance of peace.*

THere is nothing more vnconſtant th warre, did not patience make it ſtable, true hope ſucceſſull.

VVarre for excellencie, as that betwee *Euripides* & *Xenocles*, is pleaſing in the ſi of all men.

Then warre there is nothing more neceſ

rie, for the breach of friendshyp by disceni-on, strengtheneth the powers of loue in her new coniunction.

VVarre is the beautie of peace, the esteem of all things, & the first finder out of vertue.

VVarre beeing ended, let the wounded be comforted and releeued, let the deade haue honourable buriall, which for theyr faith & their country haue lost their liues, and for their acceptable seruice let them not vvant due commendation.

VVarre vndertaken with aduise & iudge-ment, hath euer had an honorable issue: but being rashly and vnaduisedly vndertaken, it prouoketh the scourge of repentance.

VVarre is most lawfull, when it is warran-ed by the VVorde, either to defend a mans own right, or to repulse the enemies of God.

Diuersity of religion, is the ground of ciuil warre in show, but it is ambition in effect.

VVarre ought to be deliberately begunne, but speedily ended.

Affaires of warre must be deliberated on by many, but concluded on by a few.

The effects of war, are couetous desire, the all of iustice, force, and violence.

VVarre makes men cruell, & peace makes men gentle.

Tis better to ouer-come with wisedome then with weapon.

VVarre was onely ordained to make men liue in peace.

The whole glory of a battaile, consisteth in the policie of a wise Captaine.

In time of warre, beware of excesse & ryot in a Campe, for it is the spoyle of an Armie.

In the sacke of a Towne, haue an especiall care, to preserue the honour of Ladies and maydes, from the violence of vnrulie souldiours.

Haue an especiall care to whom ye commit the gouernment of an Army, towne or Fort, for loue doth much, but mony doth more.

Entring into thy enemies Campe, let all things of vse and baggage follow thee at the back, but thine enemie comming vpon thee, let the same bee brought into the middle of the Armie.

VVhere thou maist conquer with money, neuer vse Armes; and rather choose to ouer-come thine enemy by policie then by fight.

In places of danger, & in troublesom times, euer double the number of thy Sentinels.

Necessity makes warre to be iust.

Actions measured with time, are seldom bitter with repentance.

Honor iudgeth with patience.

He that maketh war vniuſtly, ſhal be rewarded with *Abſalon*.

Nulla ſalus bello, pacem te poſcimus omnes. Incerti ſunt exitus pugnarum, Marſq; eſt communis, qui ſæpe ſpollantem iam et exultantem euertit, et perculit ab abiecto.

Of Generalls in warre.

Defi. *Generalls are the heads and leaders of Armies, and they ought to be great, magnanimous, & conſtant in all their doings; free from the defects of raſhnes, and cowardiſe.*

THe Tent of the Generall, is the pure Riuer running throgh the Armie, by whoſe ſoundneſſe all his ſouldiers are preſerued and made ſtout; but if it bee impure or corrupted, the whole hoaſt is infected.

Let euerie Generall know himſelfe to bee the ſunne in the midſt of his hoaſt, frō whoſe beames euery ſouldiour boroweth his ſhine; therefore let his ſplendour be glorious, that their light may be beautious.

The offence of a Generall, is more hainous in example then in act.

Vn-

Vnleſſe wiſe & valiant men bee choſen Generals, the old chaos will returne, and Vertue die at the feet of confuſion.

He that will be a Commaunder in Armies, firſt let him be commaunded in the ſame, for an ambitious ſouldiour, will neuer make a temperate conductor.

A wiſe Generall, muſt not only fore-caſt to preuent ſuch euils as hee heares of, but alſo be circumſpect to fore-ſee ſuch ills as may happen beyond expectation.

A Generall, after the battaile ended, muſt haue a circumſpect care, howe hee praiſeth one Captaine more then another.

A Generall ought not to bring all his forces to battaile at once, vnleſſe it be vppon great aduantage.

It is very needfull for a Generall, to know the humor and diſpoſition of his aduerſarie Generall, whom he fighteth againſt.

The oration of a Generall, giues corage to cowards and baſe-minded ſouldiours.

A couetous Generall purchaſeth to himſelfe more hate then loue.

Craſſus for his auarice was ſlaine by his owne ſouldiours.

A Generall muſt not bee ignorant of ſuch things as are neceſſarie in a iourney.

Let a Generall be ſure to know all aduanta-
ges of the place where the battaile ſhould be
fought.

It prooueth oft the ruine of an Army, when
he Generall is careleſſe, and maketh no ac-
count of his enemies proceedings.

It is not requiſite that the Generall in per-
on ſhould follow the enemie flying.

It behoooueth that the Generall be alwayes
odged in the midſt of his Campe.

A General or Captaine in danger, ought to
hange his habite or attire.

The death of a Generall, or his beeing in
anger, muſt be diſſembled, for feare it pro-
ure the loſſe of the battaile.

A good General, ſhould euer be like a good
epheard, looking into the wants of his ſoul-
iours; and prouiding all things neceſſary to
omfort them.

Valure in a Generall, muſt not ſpring from
uſtome and experience of warres, but from
s firſt creation, & inſuing infancie; for ſuch
as *Themiſtocles*, who at his Nurſes breaſts
ue ſigne of honors ſparks.

Let a Generall giue honour to a renowned
riall, in how meane a perſon ſo euer it dyd
habite; for honour after death, encoura-
th as much as wealth in life.

Let

Let not a Generall bee mercinarie to his Country, but warre for honor, not for coine, ſo did *Timotheus*, whoſe riches was onely the repetition of his deedes paſt; ſo did *Themiſtocles*, whoſe pay was vndeſerued baniſhment; and ſo did *Pauſanias*, whoſe gracious conqueſts were clothed with ſcorne and diſgrace.

A Generall ſhould not bee vnexperienced in Mechanicall trades, both for ſociety & exercise; for ſo was *Laertes*, in planting & graffing, *Vliſſes*, in building of ſhips, and *Achilles* in cookerie, which himſelfe often practiſed, at the entertaining of the Grecian Embaſſadours, and other his companions.

If thou beſt a Commaunder in Armes, deſpiſe not the pooreſt: for honours birth iſſueth from the wombe of deſart.

The whole ſcope of a Generalls thoughts ſhould be to win glory, & amplifie renowne loathing to be a plague or ſcourge of affliction, ſeeking by conqueſt to erect, not by victorie to confound.

The trophie of a Generall, is his own conſcience, and his valour is his tombs treaſure.

Commaunders in Armes, ſhoulde not be choſen for their age or riches, but for their wiſedome and valour.

A Generall, or chiefe Gouernour, must be wise to commaund, liberall to reward, & valiant to defend.

He must be learned in the liberall Arts, in Geographie, for the Countrie; in Arithmeike to place his Armie; in Geometrie, for his leuels, in Astronomie for euents.

There are eyght conditions that a General ought to haue; to auoyde vniust wrongs; to correct blasphemers; to succour innocents; to chastice quarrellers; to pay his souldiers; to defend his people; to prouide things necessarie; to obserue faith with enemies.

Ducis in consilio, posita est virtus militum.
Optimus ille dux, qui nouit vincere et victoria vti.

Of Policie.

Defi. *Policie is a word deriued of the Greeke word,* πολιτεια, *which is the regiment of a Cittie, or Common-wealth: and that which the Grecians call politicall gouernment, the Latines call the gouernment of a Comon wealth, or of a ciuill societie. This word Policie, hath beene taken amongst the auncients, somtimes for a* Burgesie, *which is the enioying of the rights and priuiledges of a Towne, sometimes for the order and manner of lyfe, vsed by some*

some politicall person, and sometimes the order and estate whereby one or many Townes are gouerned, and pollitique affayres are managed and administred.

POlicie is a necessary friend to prowesse.

The warre cannot be prosperous, where enemies abound, and money waxeth scant.

No man ought to giue that treasure to any one in particular, which is kept for the preseruation of all.

It is greater commendation, to obtaine honour by policie and wisedome, then to haue it by discent.

That country may aboue all other be counted happy, where euerie man enioyeth his owne labour, and no man liueth by the sweat of another body.

Of right that Common wealth ought to be destroyed, which once of all other hath been counted the flower of vertue, and after becommeth the filthie sincke of vice.

There can be no greater danger to a common wealth, nor no like slaunder to a Prince, as to commit the charge of men to him in the field which will be first ready to commaund, and last ready to fight.

There are many that see the beginning of trou-

troubles and miſeries which ariſe in realmes, but there are fewe that conſider the end, and ſeeke to remedy the ſame.

VVhat power & policie cannot compaſſe, gold both commaunds and conquers.

He that getteth by conqueſt, dooth much, but he that can well keepe what he hath gotten, doth more.

The meaneſt Sparrow hath his neb, the Lions whelp his claw, the weakeſt thorne his prickle, and the pooreſt man his policie.

Money and ſouldiours, are the ſtrength & innewes of the warre.

It is better to commit an inconuenience by breaking an oath, then to ſuffer iniurie by keeping of promiſe.

VVarlike feates, are better learned in the bloody fields of Affrick, then in the beautiful ſchooles of Greece.

It is better to haue men wanting money, then money wanting men.

If the expence of a Common wealth be not moderate, afterward it ſhall not faile to want wherewith to withſtand the enemy.

The authoritie of a Common wealth is impaired, when the buildings be ruinated.

In proofe of conqueſt, men ought to profit themſelues as much by policy as by power.

There

There are no Common-weales more loose, then those where the common people haue moſt libertie.

A policie is ſoone deſtroyed by the pryde men haue in commaunding, and libertie in ſinning.

In Common-weales ſuch ſhould bee moſt honoured, who in time of peace maintaine the ſtate in tranquilitie, & in the furie of wa defend it by theyr valour and magnanimitie.

Kingdoms wel gouerned, of neceſsity haue vertuous ſucceſsions.

A Monarke is beſt in a wel gouerned ſtate.

A certaine man vrging the popular eſtat to *Licurgus*, was thus aunſwered by him, fir ordaine thou ſuch a gouernment in thi owne Common-weale.

Homer ſayth, becauſe many cannot fitly go uerne, therefore it is moſt neceſſarie that o ſhould be made ſoueraigne.

The Oracle of *Apollo* at *Delphos*, being d maunded the reaſon why *Iupiter* ſhoulde b the chiefe of the Gods; ſith *Mars* vvas t beſt ſouldiour: made thys aunſwere, *M* is valiant, but *Iupiter* is wiſe. Concluding thys aunſwer, that policie is more of force ſubdue then valour.

One *Neſtor* is more to bee eſteemed th

ten

tenne such as *Aiax*.

Strength wanting wit and policie to rule, ouerthroweth it selfe.

Publica res ad priuatum comodum trahi potest, dummodo status publicus non lædatur.

Diu apparandū est bellū, vt vincas cælerius.

Of Courage.

Defi. *Courage is a fierie humor of the spirits, kindling the minde with forwardnes in attempts, and bearing the body through dangers, and the most hardest aduentures.*

COurage and curtesie, are the two principall poynts which adorne a Captaine.

Courage consisteth not in hazarding without feare, but in beeing resolute in a iust cause.

The talke of a souldiour ought to hang at the poynt of his sword.

The want of courage in Commaunders, procedes neglect and contempt among souldiours.

Faint-harted cowards, are neuer permitted to put in plea at the barre of loue.

Courage conquers his enemy before the blade be fought.

Fortitude

Fortitude is the flower of knighthood.

A ſtill dogge, bytes ſore, but a barking dog feares more.

Men of haughtie courage, ſeeke rather to win a long-laſting fame, then to ſaue a ſhort laſting lyfe.

The courage of a man is ſeene in the reſolution of his death.

Fortitude is the faireſt bloſſom that ſpring from a noble minde.

There is not any thing hard to bee accomplished, by him that with courage enterpriſeth it.

Courage maketh that obſcure which vvas not woorthily atchiued; and thoſe actions which proceede on aduiſe & experience, are neuer changed ere they be ended, neither are they ended but fortunatly.

Courage begun with deliberate conſtance and continued without change, doth ſildome faile.

It cannot bee counted couragious or to victory, that bringeth not with it ſome commencie.

To conquer, is naturall, to pitty, heauen

It is more courage to die free, then to liue captiue.

Bias, holding warres with *Iphicrates*.

of Athens, falling into the lappes of his ene-
mies, and his ſouldiours fearfully asking him
what they ſhould doe: he aunſwered; make
report to thoſe that are aliue, that I died with
courage, fighting, and I will ſay to the dead,
that you ſcape cowardlie, flying.

Courage aduentureth on danger, conque-
reth by perſeuerance, & endeth with honor.

There is nothing that maketh a man of
more fortitude, or ſooner great and mighty,
then the tryall of a peruerſe fortune; nor any
thing breedeth a more ſtabilitie of faith and
patience, then the exerciſe of aduerſities.

Heate is the inſtrument, & anger the whet-
ſtone of fortitude.

Courage contemneth all perrils, deſpiſeth
calamities, and conquers death.

Courage depending on mediocritie, hath
audaciouſnes for one, and feare for his other
extreame.

As fortitude ſuffereth not the minde to be
infected by any euils, ſo temperance ſuffereth
not to be drawne from honeſtie by any
allurements.

The courage which wil ſubdue many, muſt
fight with many.

It is a vertuous courage, that ſubdueth
wrongs with patience.

Courage is an immortal power of the ſoule, conſiſting in direction of the ſpirit, fortified in philoſophy.

Courage is the champion to iuſtice, & neuer ought to contend but in righteous actions.

Thunder terrifieth children, & threatnings feareth fooles, but nothing diſmaieth a man of courage and reſolution.

Courage is then at the weakeſt when it is deuided.

Courage is a wiſemans coate, & cowardiſe a fooles cognizaunce.

——*Ignauum eſt reditura parcere vitæ*
Quẽcunq; magnanimũ videris, miſerũ neges.

Of Fame.

Fame is but an eccho, and an idle rumor of reports, which running from eare to eare, onueieth through the worlde the tydings of truth and falſhood.

Here is no ſweeter friend then Fame, nor worſer enemy then report.

Report glorieth in blazing the miſhappes of princes.

Report is partiall.

A good life, is the readieſt way to a good name.

Deſire to be famous, but firſt be carefull to purchaſe fame with credite.

There is no kind of miſhap more infamous, then for a man to looſe his good name, and to be ill reported of amongſt all men for his bad dealing.

The eare leadeth to the inwarde ſences as well as the eye.

Fame is the ſpeedy Herrald to beare newes.

There is nothing that carrieth a ſweeter ſauour then good fame, nor any thing worſe, then the vſing of wicked vices.

Fame riſeth like a bubble, continueth like a ſhadow, and dyes in the boſome of Time.

There is nothing more famous in a Prince, then the loue of his ſubiects, nor any thing more famous in ſubiects then obedience.

Fame is like the turning wheele that neuer reſteth, like the burning flame that quicklie quencheth, like the ſommer fruite that ſoone rotteth.

Publicolas fame was gotten by leading of armes, *Solons* by ciuill actions.

The treaſon of *Pauſanias* augmented the fame of *Themiſtocles*. And the follies of great men, are poore mens ſteps to honour.

A good report ſhineth moſt cleerely in the deepeſt darkneſſe.

If thou deſire to bee well ſpoken of, then learne to ſpeake well of others, & when thou haſt learned to ſpeake well, then learne likewiſe to doe well, ſo ſhalt thou be ſure to get a worthy name.

Our good name ought to be more deer vnto vs then our life.

Beautie conquers the hart, golde conquers beautie, but fame ſubdues and goes beyond them both.

Good fame is more woorth then a golden crowne.

Fame makes that which was ſome-thing yeſterday, nothing to day.

To flye frō fame or deſtenie, is of all things moſt impoſsible.

Keepe the fame which thou haſt honeſtly gotten, for it is a iewell ineſtimable.

Glory is gotten both by ſweating & blood and fame both by vertue and vildeſt action.

The fame that *Milciades* got at *Marathon* wold not ſuffer *Themiſtocles* to ſleep in quiet.

Honeſtus rumor alterum eſt patrimonium.

Actum præclaré cum ijs eſt, quorum virtus non obliuione eorum qui ſunt, nec reticentia poſteriorum ſepulta eſſe poterit.

Of Rage.

Defi. *Rage is a ſhort furie, the inflamation of the blood, and an alteration of the hart; it is a deſire of reuenge, a regardles care of friendſhip, an enemie to all reaſon, and as vneaſie to be guided by another as a furious tyrant.*

RAge or anger, if it be but a ſmall time deferred, the force thereof will bee greatlie aſſwaged, but if it be ſuffered to continue, it increaſeth more and more in miſchife, vntill by reuenge it be fully ſatisfied.

VVhilſt rage hath run his courſe, forbeare to ſpeake, for many men in theyr anger will giue no eare to reaſon.

Anger is the firſt entrance to vnſeemelie wrath.

Anger is a melancholy griefe and vexation of the minde, thirſting after reuenge.

VVrath proceedeth from the feeblenes of courage, and lack of diſcretion.

VVomen are ſooner angry then men, the ſicke ſooner then the healthy, and olde men ſooner then young.

VVrath and anger, may bee counted verie ill counſellors.

Thoſe actions are inconſiderate, where rage commaunds, and wrath directs the courſe.

The irefull man is more miſgouerned then hee whom lothſome drunkennes detaines.

The raging perturbations of the minde, do puniſh reaſon, and blind the ſight of wiſdom.

VVrath, in all factions is improfitable, and diſpleaſures preuent peace.

Vntamed rage gaines laſting infamie.

VVhat ragingly and raſhly is begun, dooth challenge ſhame before it be halfe ended.

Beware leaſt thy wit be ouercome with anger, for they neuer want woe that are ſubiect to wrath.

Repreſſe thy wrath by ſufferance.

Architas beeing angrie with his bond-man would not beate him becauſe he was angry.

Griefe neuer leaues a wrathfull man wea ponleſſe.

Anger is ſoone buried in a wiſemans breaſ

It is no poynt of wiſedome to lend a furio man a weapon.

Anger and power meeting together in o man, is more fierce then any thunderbolt.

Flee from the furious in his wrath, and tr not the faire tongue of thine enemy.

Hee ouercommeth a ſtout enemy, tha uercommeth his owne anger.

The angry man meditating vpō miſchiefe, thinketh that he hath good counſel in hand.

The furious man is alwayes harkening after frayes.

The minde that is accuſtomed to chide, will be offended at euerie light matter.

Anger makes a man to differ from himſelfe.

There is no ſafe counſaile to be taken from the mouth of an angry man.

Anger is like vnto a clowde, that maketh euery thing ſeeme bigger then it is.

Raſh iudgement maketh haſt to repen-ance.

A man ought not to reuenge his own pri-ate cauſe.

Anger is defined after two ſorts; either ac-ording to her nature, or according to her ef-ect. According to her nature, anger is a heat f blood, and an inflamation of the ſame, e-n to the innermoſt part of man. Accor-g to her effect, anger is a luſt or a deſire to niſh, or to bee in ſome ſort reuenged on which hath doone vs any wrong or iniu-

nger conſiſteth in habite and diſpoſition, wrath in deede and effect.

When anger doth moſt mooue vs, then uld we moſt carefully keep the tongue.

It

It may well be counted fooliſhneſſe, or rather meere madneſſe, for a man to be irefully angrie for that which cannot be amended, or importunatly to deſire the thing which may not be obtained.

Like as greene woode which is long in kindeling, continueth longer hote then the dry, if it haue once taken fire, ſo commonly it falleth out, that the man ſildome moued to anger, is more hard to be pacified in his anger, then he that is quickly vexed.

If thou haue not ſo much power as to refraine thine anger, yet diſſemble it, and keep it ſecret, and ſo by little and little thou maiſt happily forget it.

VVrath and rigor, leadeth ſhame in a leaſe

It is a prophane and horrible fooliſhnes, ſo a man to waxe furious in his anger.

In correcting, wrath is to be forbidden, ſo he that puniſheth while he is angry, ſhall n uer keepe that meane which is betweene t much and too little.

Haſtie and froward ſpeeches, beget ang anger being kindeled, begetteth wrath, wra ſeeketh greedily after reuenge, reuenge is n uer ſatisfied but in blood-ſhedding.

As he that loueth quietnes, ſleepeth ſecu ſo he that delights in ſtrife and anger, paſſ

his dayes in great danger.

It is good for a man to abstaine from anger, if not for wisedoms sake, yet for his own bodilie healths sake.

He that is much subiect to wrath, and hunteth after reuenge, quencheth the grace that God hath giuen him, and commits through rage and furie, more horrible offences then can afterward be reformed.

Quæ libet iratis ipse dat arma dolor.
Ira feras mentes obsidet, eruditas præterlabitur.

Of Crueltie.

Defi. *Crueltie is commonly taken for euery extreame wrong, it is the rigorous effect of an euill disposed will, & the fruit which is reapt from iniustice.*

CRueltie hath his curses from aboue, but curtesie is graced with the title of commendation.

VVhere lenitie cannot reclaime, there seueritie must correct.

It is as great crueltie to spare all, as to spare one.

Tyrants vse trial by armes, but the iust refer their causes to the arbitriment of the lawes.

To

To pardon many for the offence of one, is an office of Christianitie, but to punish, manie for the fault of one, appertaineth properly to Tyrants.

It is amongst euils, the greatest euill, and in Tyrants the greatest tyrannie, that they of themselues will not liue according to reason and iustice, but that also they wil not consent, that malefactors should receiue punishment.

Harts that be tormented, and men that bee despighted, when they hap to oppresse their enemies, consider not so much their owne future misfortune, as present reuengement.

It is more profit for a Prince that is a Tyrant, that his Common-wealth be rich, & his Pallace poore, then the Common-wealth to be poore, and his owne pallace rich.

Hee neuer serueth gratefully, who by violence is subiect to another.

Causeless crueltie, neuer scapes long without reuenge.

The woman that holdeth in her eye most cruelty, hath often in her hart most dishonestie.

The Captaine that is bloody minded and full of reuenge, is eyther slaine by his enemies, or sold by his souldiours.

VVith the irefull we must not be import-

na-

nate to craue pardon, but to desire that ven-
geance may be deferred.
The Numantines besieged by the Romans,
nd brought to great misery, made a vow,
o day to eate meate, vnlesse first they had
ade theyr first dish of a Romans flesh, nor
rinke any drinke, vnlesse their first draught
ere Romans blood.
Tiranny, amongst many other euils, is most
retched in this, that his friends dare not
ounsaile him.
He that shewes himselfe cruell towards his
ruants, dooth manifestly declare, that his
ill is good to punish others also, but hee
anteth authoritie.
Cruelty beeing often vsed, quickly looseth
s authoritie.
Priuate crueltie dooth much hurt, but a
inces anger is an open war.
One crueltie ought not to bee reuenged
th another.
yrants raigning with crueltie, sildome die
nourablie.
xcessiue crueltie is to be hated.
cruell Prince ouer a rebellious Nation, is
eat vertue warring with a world of ilnes,
nnibus quorũ mens abhorret á ratione, sem-
aliquis talis terror impendet.

Nulla

Nulla nobis cum tyrannis est societas, sed summa potius distractio, neque est contra naturam spoliare eum, quem honestum est necare.

Of Feare.

Defi. *Feare is two folde, good and euill. Good feare is that which is grounded vppon a good discourse of reason and iudgement, standing in awe of blame, reproch, and dishonor, more then death, or griefe. Euill feare is destitute of reason, it is that which wee call cowardlinesse and pusillanimitie, alwaies attended with two perturbations of the soule, Feare and Sadnes. It is also the defect of the vertue of Fortitude.*

THE feare and reuerence of one God, more worth then the strength of all me

No man can be iust without he feare & reuerence the Lord.

Feare dependeth vpon loue, and witho loue it is soone had in contempt.

If thou be ignorant what sin is, or know not vertue, by the feare & loue of God, th mayst quickly vnderstand them both.

Hee that feareth God trulie, serueth h faithfullie, loueth him intirely, prayeth v

him deuoutly, & deſtributeth vnto the pore liberally.

VVicked men wanting the feare of God, are haunted of euill, to their own ouerthrow and deſtruction.

It is the propertie of a ſeruaunt to feare his Maiſter with hatred, but a ſonne feareth his father for loue.

Neither ſtrength nor bigneſſe are of anie value in a fearefull body.

They that deſire to bee feared, needs muſt they dread them of whom they be feared.

VVhom many feare, they doe hate, and e-very man whom he hateth he deſireth to ſee him perriſh.

Feare is the companion of a guiltie conſci-ence.

A maiſter that feareth his ſeruaunt, is more vile then the ſeruaunt himſelfe.

It is a deadly feare to liue in continual dan-ger of death.

It is meer folly for a man to feare that which he cannot ſhunne.

It is a natural thing in all men, to leaue their liues with ſorrow, and to take theyr deaths with feare.

It is better to ſuffer that which wee feare, then by feare to liue in cõtinuall martirdom.

To

To demaund how many, and not where the enemies be, is a ſigne of cowardly feare.

It many times happens that the parties not willing to ioyne in loue, doe conſent & agree together in feare.

It is farre better to feare thy choice, then to rue thy chaunce.

He that feareth euery tempeſt, is not fit to be a trauailor.

The ſword diſpatcheth quickly, but fear tormenteth continually.

Feare hindereth gladneſſe.

The more a man feares, the ſooner he ſha be hurt.

Too much feare, opens the doore to deſp ration.

He that through his crueltie is much fear of other men, walketh in ſmall aſſurance his owne life.

The feare of death to a wicked perſon, is greater force to trouble him then the ſtro it ſelfe.

It is a lamentable thing to be old with fea when a man is but young in yeeres.

A fearefull man, neuer thinks ſo well of mans opinion as hee dooth of his owne c ceite; and yet he wil be ready to aske co ſell vpon euery trifling cauſe.

It becõmeth not a Commaundẽr in Armes to be a man of a fearefull diſpoſition.

Hee is woorthy to be counted a valiant and couragious minded man, in whom the feare of an honeſt death can ſtrike no ſigne of terror.

It is the property of a wiſe man, with a quiet minde patiently to beare all things, neuer dreading more then hee neede in aduerſitie, or fearing things not to be feared, in time of proſperity; but thoſe things which hee hath, he honeſtly inioyeth, and thoſe things which he poſſeſſeth not, he doth not greatly couet.

It becommeth a wiſeman to be heedefull, but not to be feareful; for baſe feare bringeth double danger.

It is requiſite for all men to know God, and liue in his feare. But ſuch as worſhip God for feare leaſt any harme ſhould happen vnto them, are like them that hate Tyrants, in their harts, & yet ſtudy to pleaſe thẽ, becauſe they would in quiet keep that they poſſeſſe.

— *Multos in ſumma pericula miſit*
Auri timor ipſe mali: fortiſſimus ille eſt
Qui promptus metrenda pati ſi cõminus inſtent,
Differre poteſt —

— *Nos anxius omnia cogit*
Quæ poſſunt fieri facta putare timor.

Of

Of Famine.

Defi. *Famine is a vehement hungry desire of eating, as thirst is of drinking, which (as Galen saith in his third booke of naturall Faculties) stifleth and choaketh the stomacke with euill and noysome humors: and dissolueth & destroyeth the strength thereof: it begetteth lothsomnesse, and filleth all the body full of outragious and filthy diseases.*

OVid, in the latter end of his eyght book of Metamorphosis, hath an excellent description of Famine, where hee maketh barraine Scythia Famines country, and the place of her aboade, the sterill and fruitles top of mount Caucasus.

There are two sorts of famine or dearth, one, vniuersall, when in all countries, or most there is scarsitie; the other, particuler, when as any one Village, Citty, or Country, is furnished that way.

Famine and dearth doe thus differ; dearth is that, when all those things that belong to the life of man, for example, meate, drinke, apparrell, lodging, & other things, are to be at a high price.

Fam

Famine is, when all these necessaries before named, are not to be got for money, though there be store of money.

God is the efficient cause of famine, and sinnes the impulsiue or forcing causes, which the holy Scripture setteth downe to be these, Atheisme, Idolatrie, cõtempt of Gods word, priuate gaine, periurie and oppression, couetousnesse, cruelty, pride, drunkennesse, and surfetting, and neglect of tyth paying.

There was a generall dearth throughout all the world in the dayes of *Claudius Cæsar*, according to the prophecie of *Agabus*, because the world was then like vnto the Emperour, giuen ouer to all impietie, drunkennesse, and lot.

Famine and the pestilence are such fellowe companions, that the Grecians distinguish them but by one letter, calling the pestilence λοιμὸς, and the famine λιμος.

Famine is more intollerable then the pestilence, or the sword; therefore, when GOD gaue *Dauid* his choice of these three euils, he chose the pestilence, as the easiest to bee endured.

After famine, commeth the pestilence. In the yeere 1438. *Thuringia* was oppressed with so great a famine, that throughout al the

the Region, the ſtreets in Citties and Villages, lay full of dead bodyes, through putrefaction of which, a plague followed, whereby many thouſands periſhed.

Hunger is the hardeſt & ſoreſt puniſhment amongſt men.

Gods heauie iudgements vpon the worlde for ſinne, are famine, peſtilence, and warre.

Hunger, according to the Greeke Poet, of all deaths is the moſt miſerable.

Euſebius in his eccleſiaſticall hiſtory, writeth, that wicked *Herod* King of the Iewes, ended his wretched life as well by famine, as the louſie euill.

Eriſicthon, for his impious ſacriledge, vvas plagued with ſuch miſerable & extreame famine, that hee was conſtrained to eate his owne fleſh.

In the time of famine, mice, dogs, horſes, aſſes, chaffe, pels, hides, ſawduſt, haue been vſed for good ſuſtenance, & at the laſt mans fleſh; yea, that which is not to bee ſpoken without trembling, the mothers haue beene conſtrained (through hunger) to eate theyr owne children; as in the ſiege of Samaria, in the firſt ſiege of Ieruſalem vnder Nabuchadnezzer, and in the laſt, vnder the Emperour *Veſpaſian* and his ſonne *Titus*.

Famine

Famine cauſed *Abraham* to flie from Canaan into Egipt, from Gerar to Abimelech. It cauſed *Iacob* in his olde age, to flie to his ſon *Ioſeph* in Egypt. It cauſed *Elimelech* with his wife and chyldren, to leaue Iſraell, and to flie into Moab, and the Sunaniteſſe woman to leaue her owne Country.

The people of Egipt in *Pharaohs* time, whē the great famine was, were vrged to offer vp themſelues in bondage, and all that they had for Corne.

Famine forceth men to offer violence.

Vrſpergenſis writeth, that the great famine which befell in the yeere eyght hundred and ninetie-eight, made men to eate and deuour one another.

Plinie ſaith in his eyght booke, chapter 57. that when as *Hanniball* beſieged *Caſſilinum*, a Cittie in Italie, in the Cittie, by reaſon of extreame ſcarſitie, a mouſe was ſolde for two hundred peeces of money, and yet hee that ſold it dyed for hunger, and the buier liued.

Calagmiam a Cittie in Spayne, where *Quinilian* was borne, beeing beſieged of *Cneus Pompeius*, endured ſuch a famine, that when there was no other liuing creature left in the Cittie, the inhabitants eate their owne wiues and chyldren.

Fate forbiddeth famine to abide where plentie dwelleth.

Famine is like to the eating and deuouring Vlcer, called *Esthiomenus*, called of Courtiers (who commonly more then others are subiect thereunto) the VVolfe, which vlcerateth the skinne, & eateth the flesh to the verie bones.

Darius, when in flight hee had drunke puddle water, polluted with dead carkasses, hee said; that hee neuer dranke any thing more pleasant; the reason was, because hee alwaies before vsed to drinke ere he was a thirst.

Artaxerxes, when as in a certaine flight he had nothing to feede on but dry figges and browne bread, good God, quoth he, vvhat plesant foode haue I neuer tasted on till now?

——*Neq; enim cerēq; famēq; fata coire sinunt: Cibi condimentum est fames: potionis sitis.*

Of Ruine.

Def. *Ruine is the ouerthrow or vtter subuersion of all manner of estates; making glorious things inglorious, and bringing well ordered shapes into a chaos or old deformitie.*

WHen Law-breakers are restored, and iudgements cancelled, then euery on

know-

knoweth that his ruine is at hand, without any hope of safetie.

Souldiours get fame by ruine, honour by skarres, and praise by clemencie.

Back falling, or falling againe, is alwaies the deadliest infortune.

Ouer the greatest beautie, hangs the greatest ruine.

Credite must be sought through perrils, & renowne from dangers.

One vnlawfull pleasure, begetteth a thousand lawfull destructions.

A little water cannot quench a great fire, nor a little hope ease a great misery.

The best deserts, are commonly ruin'd by worst neglects and ill rewardings.

Hee that hath not tasted misfortune, hath tasted no fortune.

Hee that hath but one eye, must feare to loose it, & he that hath but one vertue, must die ere he ruine it.

He that sees another mans ruine, must feare his owne miserie.

VVhen ruine will forsake thee, make him a golden bridge to passe on.

VVhen the hart is inuirond with oppressi-on, then the eares are shut vp from hearing of good counsaile.

The ruins of tyme, are the monuments of mortalitie.

Diſeaſe is the priſon of the body, but ruine the priſon of the ſpirit.

Ruine is the friend to ſolitarines, foe to cõpany, and heyre to deſperation.

The greateſt ruine of the body, is nothing to the leaſt ruine of the ſoule.

Ruind harts, liue with teares in their eyes, and die with mirth in their lookes.

Securitie puts away ruine, & feare hinders gladneſſe.

Hee that will be reputed valiant, muſt let neyther chaunce nor griefe ruine him.

The ſtudie of wiſedome, is the readieſt ruine of griefe and vexation.

Hee that accuſtoms himſelfe with ſorrow, acquaints himſelfe with cruelty.

Many friends aſſwage many misfortunes.

The length of tyme repaires the ruines of fortune.

Counſaile in trouble giues ſmall comfort, when helpe is paſt remedy.

It is good for a man in the midſt of proſperitie to feare a ruine, and in the midſt of aduerſitie to hope for better ſucceedings.

Of all creatures, man is the moſt apt to fall, becauſe beeing weakeſt, hee vndertakes the greatſt

greateſt actions.

Proſperitie is more hurtfull then aduerſitie, in that the one may be more eaſily borne the the other forgotten.

Omnia ſunt hominum tenui pendentia filo
Et ſubito caſu, quæ valuere runt.
Suis et ipſa Roma viribus ruit.

Of Fortune.

Defi. *Fortune is nothing els but a fained deuice of mans ſpirit, and an imagination without truth.*

EXterior actions are tyed to the wings of Fortune.

No man is ſo perfectly grounded in any degree of eſtate, but that he may be made ſubiect to chaunce and alteration of life.

To a man whom fortune doth not fauour, diligence can little auaile.

Fortune hath no power ouer diſcretion.

Good fortune dooth not alwaies followe thoſe that be in high eſtate.

Fortune is doubtfull, and nothing on earth is certaine, or aſſured.

He that turnes his wit after Fortune, may ſpent his will at his iourneys end.

To

To him that is fortunate, euery Land is his Countrey.

Fortune guideth men in the rough sea, but wisedome ruleth them in a strange Land.

Mortall creatures cannot resist that, which the immortall Gods cannot redresse.

Fortune flyes, and if shee touch pouertie, it is with her heele: rather disdaining theyr wants with a frowne, then enuying their wealth with disparagement.

There can be no greater check to the pride of Fortune, then with a resolute courage to passe ouer her crosses without care.

Fortune is so variable, that she neuer stayeth her wheele, or euer ceaseth to be turning thereof.

VVhen in the successe of worldly affayres fortune is contrary, then little profiteth eyther force or policie.

Fortune sheweth her greatnesse, when such as be of small value, are aduaunced to the possession of mighty things.

The gifts of Fortune are transitorie, tyed to no time, but the gifts of Nature are permanent, and endure alwayes.

Smally aduantageth it, that the minde be generous, and the body war-like, if hee that taketh Armes be vnfortunate; for that on

howre of happy fortune, is more worth then all the pollicies of war.

Fortune dyd neuer ſhew herſelfe noble, but vnto a minde that was generous and noble.

Fortune is conſtant in nothing but inconſtancie.

Fortune is like *Ianus*, double faced, aſwell full of ſmiles to comfort, as of frownes to diſcourage.

Fortune euer fauours them that are moſt valiant, and things the more hard, the more haughtie.

Fortune is an accidentall cauſe, and a conſequence in thoſe things which proceede frō the counſaile of man.

The changes of fortune, and end of life, are alwayes vncertaine.

Fortune delighteth not ſo much to keepe vnder the vanquiſhed, as to bridle & check the victors.

Fortune in no worldly thinges is more vncertaine then in war.

A valiant man neuer looſeth his reputation becauſe fortune faileth him, but becauſe courage dieth in him.

No man is vnhappy, but hee that eſteemes himſelfe vnhappy, by the bace reputation of his courage.

There

There can be no man more vnhappy, then hee to whom aduerſity neuer happened.

In great perrils, it is better that men ſubmit themſelues vnto reaſon, then recommende themſelues to Fortune.

To bee humble in the height of Fortune, ſtayes the deceite of her wheele in turning.

By the exceſsiue gaine of wealthy men, Fortune was firſt made a Goddeſſe.

The higher that a man is in fortunes fauor, the neerer is he to his fall.

VVhen Fortune fawneth then ſhee comes to catch men.

Thou ſhalt ſooner finde good fortune then keepe it.

Fortune is not fully pacified when ſhe hath once reuenged.

Fortune is as brittle as the glaſſe, & when ſhe ſhineth, then is ſhee broken in peeces.

Fortune is vnconſtant, and will quickly require againe what ſhe hath before beſtowed.

A thing is neuer well done, if Fortune haue the dooing thereof.

That is not thine own which Fortune hath giuen thee.

Fortune ruleth in feates of Armes, & victorie in warre is alwaies vncertaine.

Thou prouokeſt Fortune to anger, when thou

thou ſayeſt that thou art happy.

A happy man, ſhall haue more Coſins and kinsfolke, then euer he had friends eyther by his father or his mothers ſide.

Lampedo, as *Plinie* writeth, was iudged happie for three cauſes; firſt, for that ſhee was a Kings daughter; ſecondly, a Kings vvife; thirdly, a Kings mother.

As the fortune of this world ſhall make thee reioyce ouer thine enemies, euen ſo it may make thine enemies reioyce ouer thee.

Fortune is to great men deceitfull, to good men vnſtable, and to all that is high, vnſure.

VVhen Fortune commeth ſuddainly, with ſome preſent delight and pleaſure, it is a token that by her flattering vs, ſhee hath made ready her ſnares to catch vs.

Through idlenes, negligence, & too much truſt in fortune, not onely men, but Citties and kingdoms haue beene vtterly loſt & deſtroyed.

Fortune is exceeding ſlippery, and cannot be held of any man againſt her owne will.

Fortuna multis dat nimis, ſatis nulli.

Nulla tam bona eſt fortuna de quam poſsis queri.

Of

Of Riches.

Defi. *Riches, of the Phyloſophers & Poets are called the goods of Fortune, vnder which are comprehended plate, money, iewels, Lands, and poſseſsions in aboundance; they are according to theyr vſe, good or badde, good if they be well vſed, bad if they be abuſed.*

RIches are good, when the party that poſſeſſeth them can tell how to vſe them.

Riches rightly vſed, breed delight, pleaſure, profit, and prayſe; but to him that abuſeth them, they procure enuie, hatred, diſhonor, and contempt.

Riches for the moſt part are hurtfull to ſuch as poſſeſſe them.

It cõmon happeneth, that thoſe men which inioy moſt wealth, are moſt vexed with the greedie deſire of getting more, & mightily moleſted with feare, leaſt they ſhoulde looſe what they haue already gotten.

The greateſt riches in the world to a good man, is his ſoule and reaſon, by which he loueth righteouſnes, and hateth iniquity.

There is no man more willing to become ſuretie for another, then hee that vvanteth moſt wealth.

He

He hath riches ſufficient, that needeth neyther to flatter nor borrow.

Rich men, through exceſſe, idleneſſe, and delicious pleaſures, are more groſſe conceited then poorer perſons.

Rich men without wiſedome and learning, are called ſheepe with golden fleeces.

The more that a miſerable rich man increaſeth in riches, the more hee deminiſheth in friends, and augmenteth the number of his enemies.

The riches & aboundance of wealth in thys world, are priuie thieues, that greatly hindereth many men from the ſtudy of vertue, & all godly exerciſe.

It is a poynt of great folly, to think that rich men are moſt happy.

Rich men haue neede of many leſſons, to teach them to doe well.

Thoſe riches are to be deſpiſed, which are loſt with too much liberalitie, and ruſt with niggardly ſparing.

VVhere riches are honoured, good men are little regarded.

It worketh great impatience in a rich man, to be ſuddainly decayed, and falne into pouerty.

Couet not to waxe rich by falſe-dealing.

Hee

He hath moſt, that coueteth leaſt.

Vertue is greater riches then eyther ſiluer or gold.

Great aboundance of riches, cannot of any man be both gathered and kept without ſin.

Great ſubſtance and poſſeſsions, maketh vertue ſuſpected; becauſe they bee miniſters of pleaſant affections, and nurſes of vvanton appetites.

Immortall honour exceedeth all tranſitory treaſure.

There bee three cauſes noted, ſaith *Solon*, that chiefely mooue mens mindes to deſire worldly wealth: the one is the loue of riches, eaſe, mirth, and pleaſure. Another, the deſire of worſhyp, honour, and glory. The thyrd is, the doubtfulnes and miſtruſt of wicked and faithleſſe men, which are too much carefull for theyr owne liuing heere in thy world, and thinke all they can gette too litle o ſuffiſe them.

Great buſineſſe the hart of man hath t earch for the goods of this world, and grea aines to come by them; but without com ariſon, the greateſt dolor is at the houre eath, when we muſt depart and leaue them Suffiſance, is the ſure holde which keepet viſe men from euill works.

Vpo

Vpon a couetous minded man riches are ill beſtowed; for hee is neither the warmer clothed, the better fedde, nor any in ſhewe the more wealthy for them.

Money neuer ſatisfieth the greedy minded man, but maketh him more hungry, after gaine once gotten.

If thou know how to vſe money, it will become thy hand-maide, if not, it will become thy maiſter.

Small expences often vſed, conſume great ſubſtance in ſhort ſpace.

No man is rich by his birth, for all men are borne naked.

Money prooueth often the cauſe of ſtrife, ſedition, and euill will.

He that delights onely in his riches, delights in a dangerous pleaſure.

It is bettter to haue a man without money, then money without a man.

Men ſhould liue exceeding quiet, ſaith *Anaxagoras*, if theſe two words (*mine* & *thine*) were taken away.

Plato would haue both plenty and pouertie be baniſhed his Cõmon-wealth; the one, becauſe it cauſeth pleaſure, idlenes & ambition, the other, becauſe it maketh abiects, ſeditious, & men giuen to all filthy lucre.

Siluer

Siluer commaunds peſſants, and gold controules Princes.

Money is the ſinneves of warre, and keyes to vnlocke hidden ſecrets.

VVhere greedie deſire of money is, there raigneth all manner of miſchiefe.

Affayres are ill ordred where mony vndergoes vertue.

Plentie begetteth want, for hee that hath much, needes much.

Seruice is a recompence for mony, & money a recompence for ſeruice.

O thou vnſaciable hunger of golde and ſiluer, ſayth *Tully*, what is it not that thou doſt compell the harts of men to buy and to ſell.

It is againſt nature, that we ſhould increaſe our owne riches & ſubſtance with the ſpoyle of other mens wealth.

Hee that hoordeth vp mony, taketh paine for other men.

It is a rare miracle for money to want a maſter.

As the touchſtone tryeth gold, ſo gold tryeth the mindes of men.

There is no vice more foule then the greedy deſire after gaine, eſpecially in Magiſtrates and other Rulers in authoritie.

He is rich that liues content with his eſtate

To be maister of much wealth, is to be cõbred with many cares.

Contentũ ſuis rebus eſſe, maximæ ſunt diuitiæ.

Difficile eſt virtutes eum reuereri, qui ſemper ſecunda fortuna ſit vſus.

Of Change.

Defi. *Change is generally any alteration, eyther of times, ſtates, ſtudies, opinions, or any other facultie whatſoeuer.*

THe whole world is nothing but a ſhoppe of change, for riches wee exchange pouertie, for health ſickneſſe, for pleaſure, ſorrow, for honours, contempt; briefely, it is nothing els but change, what-ſoeuer chaunceth vnto vs.

There is no change more certaine then the change of life to death.

There is no better change, then for a man that hath beene lewde, to become honeſt, & for a woman that hath beene as laſciuious as *Lais*, to waxe as repentant as *Maudlein*.

The vnſtaied and wandering minded man neuer wiſe.

He that often changes his minde, ſhal hardly profit by any practiſe.

VVho changeth peace for war, hath all miseries layd open to his eyes, his goods spoyled, his children slaine, his wife rauished, his cattell driuen away; briefely, himselfe made most miserable to behold it.

Our steppe-dame Fortune is the Nurse of alteration.

Change doth euert the good, and erect the badde, preferre the faythlesse, and confound desert.

Change sildome brings better chance, but verie often worse.

The day by course, changeth to night, the night likewise changeth to day; the sommer to winter, youth to age, and prosperitie to aduersitie.

Nothing is lighter then the change of time, nor any thing more certaine.

Nature by change produceth her increase.

No state is so sure but it may change.

Hee makes a happie change, that buries a wanton to marry with a wise woman.

He needes not feare to loose by his change that hopes for no help, nor hath any more to loose.

He that by the chaunce of Fortune mounteth higher then he should, must arme himselfe with patience, to discend lower then he

willing

willinglie would.

VVhat was done, is doone againe, al things doe change; yet vnder the cope of heauen there is not a new thing.

Euery thing holds the nature of the place whence it cōmeth, yet all things feele change howsoeuer it commeth.

As there is nothing more certaine then the change of life, so there is nothing more vncertaine then the time when it will change.

The sureſt thing that is, may bee changed betwixt euening and morning.

VVhat by deſtinie is decred, man cannot change, or preuent.

The Muſes loue change, and delicate eares loue wits varietie.

The change of opinions, breeds the change of ſtates, and continuall alterations, ſette forward ſubuerſions.

Change of ayre doth not change the mind.

He is vnwiſe, that changeth a certaintie in his owne poſſeſsion, for an vncertaintie in other mens hands.

Hee betters himſelfe by change, that leaues miſerable life for a happy death.

Cum fato conuerſa fides ——
In fortuna manet, vultum ſeruatis amici:
Inceeidit, turpi vertitis ora fuga.

Of Pouertie.

Defi. *Pouertie is a tribulation, or want of such necessary things as belong to our liues and estates; through which wee are brought to mishap and misery.*

POuerty is the sister to distresse, and there is no greater woe then want.

As Kings haue honour to countenaunce their actions, so poore men haue honestie to direct their liues.

Pouertie is as glad to creepe to credite, as dignity; & the humble thoughts that smoak from a poore mans cottage, are oft as sweet a sacrifice to the Gods, as the perfumes in the pallace of a Prince.

VVant of wealth, is not a deprauation of vertue, but a release of care and trouble.

There is no greater pouertie vnto a man then to want wisedome, whereby he should know how to goueme himselfe.

There is no fault in pouertie, but the mindes that so thinke it, are faultie.

More miserable is the pouertie of the mind then the pouertie of the body.

If thou wilt liue after nature, thou shalt

uer be poore, if after thine own opinion, thou ſhalt neuer be rich.

The father that dieth, and leaueth his ſonne poore and wiſe, leaueth him too much; but he that dyeth, and leaueth his ſonne rich and fooliſh, leaueth him nothing.

The miſerable lack of the poore man, and the ſuperfluous ſubſtance of the rich-man, mooueth much diſcord among the people.

A noble minde refuſeth no danger, if once he perceiue himſelfe aſſaulted with pouerty.

Pouerty cauſeth good mens children to be vertuous; ſo that they attaine to that by verſue, which others come vnto by riches.

Themiſtocles being demaunded to whom he woulde giue his daughter in marriage, whether to a rich man vicious, or to a poore man vertuous? worthily aunſwered; that he had rather giue her to a man without mony, then o money without a man.

Riches are painfull to fooles, and pouertie leaſant to the wiſe.

Hee neuer accounteth of proſperitie, that th not before been pinched with pouertie.

He is not poore that hath little, but he that eſireth much.

To liue poorely & honeſtly, is better then liue richly and wickedly.

Pouertie is the Father of innumerable infirmities.

Aduerſitie is the tryall of the minde, & miſhap the ballance of the thought.

Neceſsitie is a ſore pennance, and extreamitie is as hard to beare as death.

Such as haue diſeaſes, and refuſe remedie, are worthy to endure the paine, and they that are ouer the ſhooes in want, are woorthy the ſtaffe & the wallet, if they will not any waies reach at wealth.

Pouertie, want, extreamitie, & misfortune, are all eaſie to be borne, if they be tempered with content.

To write to our better, is of neceſsitie, to write to our equall, is of will, to write to our inferior, is of pure vertue.

The rich doth reuenge himſelfe with armes the poore with teares.

It is ſome comfort in miſery, to know the worſt of our miſhaps.

In aduerſitie, rich men ſhoulde giue remedie, and wiſe men miniſter comfort by good counſaile.

Bias the Phyloſopher, being reproued by certaine iniurious perſon, that hee was poore and ill fauoured: aunſwered that hee was greatly deceiued, both in his beautie and

rich

riches; for quoth he, how can I be poore and am wise, or hard fauoured, when I am learned? esteeming it the greatest beautie to be endued with learning, and the greatest wealth to be inriched with wisedome.

It is a thing very common vnto a man afflicted, to seeke the company of another in the like trouble.

Hee ought not to be dismaied, that from a high estate is descended to a low degree, neyther ought he to glory or grow proude, that from a bace estate is aduaunced to promotion.

There is no man in so wretched a condition but hee hopeth to growe better, neyther is there any man so set aloft, but hee may doubt a suddaine fall.

As riches is the mother of pleasure and delight, so pouertie is the nurse of sorrow and calamitie.

Penurie is a sore pinch, & there is no greater want then necessitie.

VVant is the enemie to desire.

In all estates, saith *Protogenes*, a meane must be obserued; to lyue wardlie increaseth treasure, but to liue wastfully, causeth pouertie.

Pouerty is no hinderance to wisedome.

Poore men are like little shrubbes, that by their

their bacenes escape many blasts, when high and tale Cedars are shaken.

Poorely content, is better then richly co-uetous.

VVhere poore men intreate & cannot obtaine; there rich men commaund, and will be obeyed.

Mishap is the true touch-stone of friendship, and aduersitie the tryall of friends.

As the distressed estate of pouertie is intollerable for want, so the presumption of an insolent person, is not to be suffered for pride.

Happy is that mishap, wherby we passe into greater perfection.

Miseries neuer affoord many friends.

Pouertie that contenteth, is great riches.

Care not for pouertie, sith no man lyueth so bacely as he was borne.

It is giuen onely to a wise man to bee content in pouertie.

Suffer that with patience which thou canst not auoyde, & be not displeased at thy poore estate.

The beggars crutch, serueth him both to leane vpon, and to fight withall.

Patiently should that bee borne, which no strength can ouer-come, nor counsel auoide whether it be pouertie to pinch the body, or

aduersitie to crosse the minde.

It is better to suffer necessitie, then to borrow of him whom a man may not trust.

Pouertie possessed in safetie, is better then great riches enioyed with much feare.

VVhen a man is plagued with pouerty and sickneſſe, both ioyned together, without any succour or easement, then riseth in him an intollerable griefe, a fire not able to be quenched, a sorrow without remedy, & a tempest full of wracks.

Hee liueth in most wretched estate of beggerie, that is not indued with any good qualitie.

Nō sibi sed domino grauis est quæ sencit egestas.

—— O vitæ tuta facultas
Pauperis, angustiq; lares, ô munera nondum
Intellecta Deûm ——

Of Banishment.

Defi. *Banishment is a putting away, or driuing out of any man, eyther from the place where he ought and should inhabite, or from thence where he tooke delight, & desired to dwell.*

FOr sinne was man thrust into the world, therefore his life in it is banishment.

No

No banishment is sweete, but the banishment of a righteous soule from the prison of a world wearied body.

The banished man without a house to dwel in, is like a dead body without a graue to rest in.

It is better for a man to bee banished his country with wise men, then to liue there still amongst fooles.

He that denieth himselfe to his Country, is in banishment already.

VVheresoeuer a man liues well, there is his Countrey.

In exile & calamitie, we know friends from aduersaries.

A chast eye exileth licencious lookes.

To exile a true friend, is to loose a perfit soule.

To banish hope, is to call home dispaire.

Good fortune attends not euery great estate, nor euill chaunce euery exild person.

To stuffe thy coffers with coyne, is to commit thine honour to exile.

True happines is neuer had till after death, nor exile welcome, but in death.

The exile of a friend, is worse then the departing from life.

Hee that liues banished alone, liues like wild

wilde-cat in the wilderneſſe.

There was neuer foule loue, nor faire priſon, welcome death, nor deſired baniſhment.

It is a needleſſe queſtion to aske a ſick man if he be willing to haue his health, or an exile if he would be called from baniſhment.

There is nothing better then a contented minde, nor any thing worſe then the name of a fugitiue.

There is more ſorrowe in looſing a mans owne Countrey, then in conquering a world of other nations.

In time, cuſtome becomes a ſecond nature, and long baniſhment breedes loath in delightfulneſſe.

Death & baniſhment come ſoone enough, if ſlow enough.

The ayre is neuer without ſome winde, or ſome clowde, nor a baniſhed man without ſome croſſe or trouble.

Sweet is reſt after long pilgrimage, & great is the comfort a baniſhed man takes at the tidings of his repealement.

It is the nature of man to loue thoſe things deereſt which are baniſht fartheſt from him.

Hee that in the morning is proude of his poſſeſsions, may happen ere night to be baniſhed from his pleaſures.

Beau-

Beautie and youth once banished, neuer repeale.

The comfort of fugitiues, is that there bee many fugitiues.

Care followeth a fugitiue person, euen as a shadow followes the body.

Exilium terribile est ijs, quibus quasi conscriptus est habitandi locus, non ijs qui omnem orbem terrarum vnam vrbem esse dicunt.

Exilium ibi est vbi virtuti non est locus.

Of absence and presence.

Defi. *Absence is the departing or losse of a friend, or any other obiect wherein wee take delight; and presence is the continuall companie of the partie with whom wee desire to be most conuersant.*

IT is farre better for a man to be absent, then present at perrils.

The presence of the minde, is to be preferred before the presence of the body.

VVe neuer know how profitable the presence of a friend is, vntill wee haue felt the want of his absence for a time.

The long absence of friendes, maketh their harts more merry at their suddaine meeting.

Absence

Abſence in loue, makes true loue more firme and conſtant.

The abſence of friendes, is the preſence of griefes.

As contraries are knowne by contraries, ſo the delight of preſence, is knowne by the hell of abſence.

Man ſeperate from mony, is like a ſoule ſeperated from a body.

The griefe of vnwiſhed abſence, is vvorſe then the wound of a ſtubborne launce.

The diuorce of ſorrow, is ſlow-footed, and laſie.

Abſence breedes forgetfulnes, and forgetfulneſſe breedeth error.

A teadious preſence, decayes loue, & a long abſence forgets true familiaritie.

The abſence of couetouſneſſe, is the proſperitie of preſent eſtates.

Trauaile not to gaine abſence, for ſociety is the ſtrength of happineſſe.

Abſence puts off happineſſe, and time alters reſolutions.

VVhen thought abſents it ſelfe from truth, the ſoule preſents her ſelfe to ſinne.

The euils got by abſence, wiſedome recureth.

The ſolitary man is either a God or a beaſt.

Much

Much abſence is a ſigne of ſmall loue.

Life and faith once abſented neuer returne.

The fayreſt preſence is but a dunghill, couered ouer with white and purple.

The preſence of an vnhoneſt perſon, is neuer profitable.

VVhilſt the preſence of power by pleaſures gets acquaintance, vertue is vnknowne, and liues in abſence.

Infamy is neuer abſent from arrogancie.

Men gaine theyr deſires by trauaile, ſuſtain them by thought, and are abſent from them by anoyance.

The preſence of one day, blameth the abſence of another, but the laſt ſhal giue iudgment of all that is paſt.

The abſence of puniſhment, is no pardon for tranſgreſsions.

Abſence from euill, cleeres vs of euill.

Abſence is death, death is reſt, abſent death is deaths reſt.

Abſence tyrannizeth.

Virtutem incolumem odimus, ſublatam ex oculis quærimus inuidi.

Dictis abſentem rodere inhumanum eſt.

Of Acts.

Defi. *Acts are the monumentall deedes of our liues, and our actions are the Ensignes, by which are knowne the perfectnes of our good or euill liuing.*

ALl the praise of inward vertue consisteth in outward action.

Mens actions doe not alwaies passe vvith fore-sight and reason.

An action without reason, & a reason without an action, are both alike imperfit.

Action is the ready entrance into contemplation.

A silent deede, is better then an vnperformed word.

Neyther can good words colour a bad action, nor badde wordes depraue from a good action.

Shape beautifies an image, & good actions commends a man.

Actions are by so much more manifest then words, by how much the eyes are surer witnesses then the eares.

It is an argument of too much weakenesse, to remember what should haue been doone.

Action

Action is the life of contemplation, and the tongue of conceit.

In action a man doth not onely benefit himselfe, but profit others.

God woulde neuer haue deliuered a soule into the body, which hath armes and leggs, (onely instruments of action) but onelie it was intended the mind should imploy them.

There must not onely be in a man a minde of charitie, but also distributing hands.

Action is the matter of vertue & honour.

By the actions of a good man, wee adiudge alwaies the excellencies of his life.

An imperfect man, by one perfit good action, gaines a liberall name of goodnes.

Speech is one of the greatest actions, which makes manifest the prudent vertues of the soule.

All newe actions seeme fayre, though they be like a painted woman.

Tis hard to please all men in all actions.

To keepe a friend certaine, is a harder action then to get a friend.

Doe what thou wouldest haue doone vnto thee, for indifferencie is iniustice.

Humilitie of minde, is better perceiued in action then in iesture.

Presumptious boldnesse is a base action

the eyes of thy betters.

So loue as thou maiſt hate, ſo hate as thou maiſt loue, and both without challenge.

VVill ought alwaies to be accounted an action.

Fire which is hid, acts greater violence thé that which breakes forth in flames.

The end of euery thing is the tryall of the action.

Conſcientia bene actæ vitæ, multorumq; benefactorum recordatio iucundiſsima eſt.

Exercitationes virtutum in omni ætate mirificos afferunt fructus.

Of Prayſe.

Defi. *Prayſe is an exhalting, or lifting vp to honor, eyther the good parts we behold in others, or thoſe excellencies with which our eyes (tickled by delight) are inamoured.*

THere be many that in words are ready to prayſe that which is good, and fewe that in works are willing to follow the ſame.

It is better to be praiſed for true ſpeaking, then to be honoured for flattering & lying.

For a man to praiſe too much his own writings, is nothing els but to giue men occaſion

to ſpeake euill both of him & his works.

As it is ſeemelie for a Philoſopher, and a wealthie man to praiſe the profits of peace: euen ſo in his mouth it is vncomly to prate of the perrils of warre.

It is no leſſe praiſe-worthy to deſerue honour then to hold it.

Perfit praiſe & felicitie, conſiſteth in a contented life, and a quiet death.

Praiſe beſtowed on an vnworthy perſon, is a manifeſt ſigne of flatterie.

Praiſe is a poyſon to the ambitious man, for it leadeth him beyond the ſcope of honeſtie.

Nothing deſerueth commendation, vnleſſe it be vertuous.

Praiſe encourageth the ſpirit to great and mighty things, and nouriſheth true vertue where it is begun.

Commendations maketh the labour light, the wit ſtudious, and the hope rich.

Three things are commendable in a ſcholler, ſilence in his tongue, diligence in his reading, ciuilitie in his behauiour.

Commend nothing for the fairenes, for the Lillie is white, but it ſtinketh; nor for the bignes, for mighty things are comberſome, but for the goodneſſe, which maketh things vnapt conuenient, & apt things gracious.

The praise that *Scilla* gaue to *Cynna*, made him to commit periurie.

It was most notable and memorable in *Lucullus*, that being very young, and before hee sought any dignitie in Rome, he accused *Seruilius Augur* before the Senate, who had detracted from his Fathers praise and honor.

Amongst all the praises of *Lucullus*, hee deserued most by this aunswere. I had rather, said he, deliuer one Romaine frō the hands of an enemie, then enioy all the riches of mine aduersaries.

Pompey beeing growne to the height of his fortune, and exalted by many praises & victories, was thus prettily checkt at his departing out of Athens, *Quantum hominem te esse mosti, eatenus es Deus.*

He that praises a man openly, will not stick to flatter him secretly.

To do good to the poore is a double praise, because a double sacrifice, one to God, another to man.

Most praise-woorthy is the good nurture that can amend a bad nature.

Vertue begets praise, and praise begets honour and authoritie.

Nothing is more vncertaine then praise, for what one day giues vs, another day takes

away from vs.

Tis greater praiſe to help the helpleſſe then to maintaine the needleſſe.

In doing that we ought, deſerues no praiſe, becauſe it is dutie.

Hee that abaceth a worthie man, ſeeketh to eleuate his owne commendation.

It is meere wickedneſſe to ſeeke prayſe by counterfeited vertue.

It is moſt neceſſary for men in all their actions, chiefely to ſeeke the praiſe of God.

If another man praiſe thee, yet remember thou to be thine owne iudge.

All things that are good, haue euer the preheminence in praiſe and compariſon.

As the ſhadow followeth the body, ſo praiſe followeth vertue.

Neuer praiſe any thing that is not cõmendable, neither diſpraiſe that which is prayſe worthy.

To be praiſed of euill men, is as euill as to be praiſed for euill dooing.

If thou wilt prayſe any man, praiſe him for thoſe thinges which may neither bee giuen him nor taken from him; that is, not for his faire houſe, his goodly garments, or his great poſſeſsions, but for his vertue, wit, and perfit reaſon.

Neue

Neuer challenge to thy selfe, the praise of other mens inuentions.

Hee that praiseth any man because hee is a gentleman, praiseth his parents also.

As they which giue vnwillingly, seeme to haue but little themselues, so they which praise other men slenderly, seeme desirous to be praised themselues.

It is a poynt of flattery to praise a man to his face.

Bee neither too hasty to praise, nor too forward to discommend any.

There is no day so cleere, but it hath some clowde, nor any praise so complete, but it is subiect to the scandall of the enuious.

Si laus allicere nos ad rectè faciendum non potest, nec metus quidem á fœdissimis factis potest auocare.

Laus vbi noua oritur, etiam vetus admittitur.

Of Ayde.

Defi. *Ayde generally is any reliefe or succour, chifely in our extreamities; and is the greatest vpholder of ability, whē it is most weake and desperate.*

SOrrow is so hard of beliefe, that it refuseth all ayde, imagining truth to be dreames,

and dreames to be truth.

Fatall is the ayde that brings vs to the assent of a crowne, from whence men come not downe, but fall downe.

The ouer-spreading pompe of ayde or might, dooth darken weakenes, and debace his violence.

The excesse of ioy and sorrowe, neuer affords ayde vnto affliction, no not so much as in words.

Sorrow makes silence her best ayde, & her best Orator.

Reuerent order will not ayde iniquitie, or peruart right.

Offences vrged in publique, are made worse, and expell ayde.

The showe of iniustice, aydes and agrauates despight.

The multitude which looke not into causes, rest satisfied with any thing which is ayded by the Lawes.

Hee findes more then enough, which finde his power ayde sufficiently, to make what h will right.

He whose owne ayde makes his own cause makes it too much to make it more thē sure

Feare casteth too deepe, and is euer to wise, if it be not ayded by some resolution.

A doubtful minded man, can neuer endure to be ayded by any vſuall meanes.

The ayde of the ſpirit is fayth, by which a man is deliuered from a ſecond death.

The grace and lawe of the Spirit, furniſhed with the ayde of God, iuſtifieth the wicked, reconcileth the ſinfull, and giueth life to the dead.

VViſedome and learning, are the two chiefe aydes to vertue and good conditions.

Lawe is the Queene of immortalitie, and aide the Lord, which reſtores the oppreſſed.

VViſe men are not ayded by the lawes of men, but by the rules of vertue.

Euill ayde, and inconſtant loue, is like the ſhadow of a cloude, which vaniſheth as ſoone as it is ſeene.

Honeſt aſsiſtance is without hurt, without hate, and without penury.

He ſcornes his bliſſe, which ſcornes the aide of his friends.

The ayde of a friend in law, is halfe an end to the law.

He is raſh witted that preſumeth too much vpon his owne power.

God giueth his wrath by weight, & mercy without meaſure.

To try the ayde of friends, is to prooue the

hope

hope of fortunes.

Two craftie men can neuer agree well together, for Fortune to the one is mother, to the other a ſtep-dame, & to neither of them a certaine ayde.

Hee is a monſtrous foole, that wil preſume to flie with the ayde of waxen wings.

Homo homini, quicunq; ſit, ob eam ipſam cauſam, quód is homo ſit, conſulere debet.

Aerarium, armamentarium, concilium regum auxilia.

Of Meane.

Defi. *Meane is the mediocritie and beſt part of any action, and muſt be vſed in all things; it containeth the full effect of prudence touching gouernment, and tranquilitie concerning the ſoule.*

THE difference of good or badde, conſiſteth in mediocritie, or a meane in all things.

Curioſitie and extreamitie, baniſhed man from the firſt modeſtie of his nature.

Nothing too much, nothing too little, preſerueth a meane in all things.

The meane eſtate, is the beſt eſtate, indif-

re

rent equalitie, is safest superioritie.

Hee that starueth for drinke by a fountaine side, hath no meane in his miserie.

The meane loue is the surest loue, to loue extreamely, procureth eyther death or danger.

Of two euills, the least is to be chosen, for that is the meane to well choosing.

Meane gifts are most acceptable, because they are not corrupted with prodigalitie.

The more men are threatned, the greater meanes they seeke for theyr safetie.

First to become a seruant, is the best meane to become a maister.

Hidden thoughts may be discouered, and meane estates highly erected.

As stormes wither flowers, so pride confounds meane callings.

All men must till and sowe before they can reape, & the meaner man the more painfull his labour.

The smallest hayre hath his shadow, and the meanest estate his rising and downe-falling.

Fire is neuer without smoake, nor extreamitie without crosses.

Mountaines hauing too much heate of the sunne, are burnt, valleys hauing too little heate thereof, are barraine, but such places as

hold

hold a meane, are moſt fruitfull.

Meane thoughts without extreamities, g
ther both beauties and vertues together.

Of all the parts in muſick, the meane is t
ſweeteſt.

He which keepeth a meane in his diet, ſha
neuer ſurfeit.

Rage is the mother of repentance, but mil
dealing ſheweth loue.

The increaſing of paſsion, multiplyeth co
plaints.

Extreamity harbours where meane is no
kept.

Cruell men haue cruell deaths, where tem
perate perſons out-liue nature.

Meane thoughts excell ambitious deedes.

VViſe men temper theyr actions to th
time, and hold a meane in all matters.

The faireſt flower may wither, & the high
eſt hopes decline by misfortune.

The meane cottage of a ſwaine, ſtandes
more ſafetie then the pallace of a Prince.

Standing water is worſe then the runni
riuer, & idle ambition more dangerous t
meane induſtrie.

The Mouſe which hath but one hole,
ſoone taken, and he that hath but one me
to reſiſt harme, is quickly ouerthrowne.

VVh

VVhere there is no meane, there is no order, and where proportion is not kept, there is speedy confusion.

Est modus in rebus sunt certi denique fines,
Quos vltra citraque nequit consistere rectum.
Saus cuiq; modus est, tamen magis offendit nimium quam parum.

Of Labour.

Defi. *Labour is (or ought to be) the honest recreation of the minde, and that industrious worke-maister, which buildeth our knowledges, and makes them absolute by exercise of good letters, and continuall trauaile in the Sciences.*

Abour is enemy to loue, and deadly foe to fancie.

tis not freedome to liue licentiously, neyer is it liberty to liue without labor.

o labor as we ought, deserues no reward.

reat labours, require sometimes to be ea- with honest pastimes.

hat which is doone slowly, is neuer done ingly.

here is no greater labour then to be igno- t of quietnes.

Take

Take good aduiſement ere thou begin, but the thing once determined, diſpatch with all diligence.

A man that doth all he can doe, dooth what hee ſhould doe.

By diligent and laborious examination of things paſt, wee may eaſily fore-ſee things to come.

Diligence is the ſearcher out of truth.

Labour armeth ſubiects to all vertuous enterpriſes.

He that endureth labour, ſhall taſt the fruit of his trauaile.

Publicola was bleſſed in his indeuours, got fame by his induſtrie, wonne battailes by his forwardneſſe, and died fortunatly through liuing laborioufly.

As nothing mounteth ſwifter then fire, ſo nothing atchiueth ſooner then labour.

Hee that endeuoureth, attaineth, hee that neglecteth, repenteth.

Philotis by labour ouer-came the Latines and by his ſtudie and policie, got that victo which the Romaines detracted by their fear

The ſtuttering in *Alcibiades*, did not much hurt him, as his induſtrie in warrs renowned him.

All errors by labour are cured, huge mou

tain

taines leuelled, and weake wits refined.

The hope of a good rewarde, is a great incouragement to labour.

Immoderate labours doe weaken the body, but a temperate kinde of exercise, cõserueth the same in health.

As the sweetest Rose groweth vppon the sharpest prickles, so the hardest labors, bring forth the sweetest profits.

As brightnes is to rustinesse, so labour excelleth idlenesse.

No worthy act can be accomplished without paine and diligence.

No profit is denied to the painfull person.

By vse and labour, saith *Cicero*, a man may be brought to a new nature.

If *Demosthenes* had seene any Cittizen vp before him, and at worke, it would greatly haue greeued him. His continuall labour & dilligence in his studies, made him prooue so rare and perfit an Orator.

The industrious man by his dilligence, oftentimes excelleth him to whom nature hath beene most beneficiall.

Labour in youth, waxeth strong with hope of rest in age.

Diligence is the Mistres of learning, without which, nothing can eyther be spoken or done

done in thys life with commendation, and without which it is altogether impoſsible to prooue learned, much leſſe excellent in any Science.

Docilitie gotten by induſtrie, though it bee hard in conceiuing, yet once obtained, it is ſildom forgotten.

Carfulneſſe & diligence, are the two keyes of certaintie.

The God which is immortall, ſaith *Cicero*, doth (as it were) ſell all things vnto vs for our labour and trauaile.

VVithout care and diligence, no eſtate can proſper.

Thoſe ſtudies which ſeeme hard and troubleſome in youthfull yeeres, are made right pleaſant reſts in old age.

There is nothing ſo hard, but dilligence & labour may make it ſeeme eaſie.

Nothing cauſeth a man more dilligently to doe his dutie, then to thinke what he would require of him that is his ſeruant.

There is nothing that ſooner maketh horſe fatte, then the watchful eye of his maſter, nor any thing maketh a land more fertile, then the diligent labour of the owner.

By danger, dread, & doubtfulnes, diligence is greatly hindered.

Qui studet optatam cursu, contingere metam,
Multa tulit, fecitq; puer, sudauit, et alsit.
Si quid feceris honestum cum labore, labor abit honestum manet: si quid turpe cum voluptate, turpitudo manet voluptas abit.

Of Gladnes.

Defi. *Gladnesse or pleasure, is properlie called that delight which mooueth and tickleth our sences; which quickly slideth and slippeth away, and for the most part leaueth behind it occasions rather of repentance, then of calling it againe to remembrance.*

) Vr pleſures are induc̃tions to our griefs.
Oft hath a tragick entrance happy end.
Gladnes with griefe continually is mixt.
orrow fore-going gladnes, graceth it.
mmoderate desires, delights, and hopes,
e made, doe make, and will make too
ny fooles.
here is nothing more to bee reioyced at,
n a good and quiet conscience, which at
latter day shall be a witnesse to iustifie, &
to condemne vs.
he gladnesse of the hart, addeth length to
life, but sorrow of life, hastens death.

Be

Be gladde of that day wherem thy tongue hath not mis-sayd, and thy hart hath repented thy sinnes.

Disordinate laughter causeth death, & violent pleasures, mighty dangers.

All men are gladde to see theyr riches increase, but few men are diligent to amplifie theyr vertues.

All worldly gladnes rideth vpon the wings of time, and but in heauen, no perfect ioy is found.

Be not gladde of thy enemies fall, for hee that sitteth surest may be ouerthrowne.

It is better to enter the house of mourning, then the habitation of gladnesse.

The gladnes of contemplation is the sweetest solace.

Sith ioyes are short, take gladnesse when it comes, for sorrowes headlong follow one an other.

Couer thy gladnes in thy hart, least thy delights be discouerd.

Pleasures while they flatter a man, the sting him to death.

Pleasure vnbrideled, carrieth a man headlong to all licentious liuing.

Pleasures bring losse and dammage to the party that too much delighteth in them, th

ingen

ingender in his minde ſorrow, ſottiſhnes, forgetfulnes of wiſedome, and inſolencie.

Hee that is giuen to pleaſure, iudgeth all things not according to reaſon, but according to ſence.

Gladnes is the booke of all euils, quenching the light of the ſoule, hindering good counſaile, and turning men aſide from the way of vertue.

Pleaſure is a cruell beaſt, making men her ſlaues, & chaining thē with golden chaines.

Pleaſure is ſo much more odious, by howe much more ſhe hideth her venom, vnder the garment of good liking.

Pleaſure is a certaine exultation, or an exceeding reioycing, ſprung of the euents of things deſired.

Pleaſure is of two ſorts, one is ſaid of honeſt and good things, the other of diſhoneſt. In reſpect of honeſt things, it is called *Voluntas*, in reſpect of diſhoneſt, *Voluptas*.

A wiſe man ought not to be puffed vp with pleaſure, for it is the foode of filthineſſe, it killeth the body, weakeneth the iudgement, & taketh away our vnderſtanding.

He is not woorthy the name of a man, that endeth a whole day in pleaſure.

In pleaſures kingdome there is no place for

vertue to dwell in.

Qui minus deliciarum nouit in vita minus timet mortem.

Gaudia principium nostri sunt sæpe doloris.
Gaudia non remanent, sed fugitiua volant.

Of Libertie.

Defi. *Libertie is that freedom and happinesse, which bringeth the soule to his contentment and satisfaction, after the troublous pilgrimages, trauailes and bondages of the world. Or otherwise, to liue as a man list.*

THrough too much libertie, all things ru
to ruine.

Libertie in the minde, is a signe of goodnes
the tongue, of foolishnes, in the handes,
left, in our life, want of grace.

Nothing corrupteth more then libertie, fo
maketh the sonne despise his Father, th
ruaunt his maister, and the cittizen his ma
istrate.

Hee is to be counted free, that serues n
osenes or infirmitie.

Vnbrideled libertie corrupteth the world.

No man trulie liueth at libertie, but he th
eth vertuously.

To

Too much liberty makes youth licentious.

The wise man that hath the raine of his own wit restrained in the hands of his discretion, is onely free.

VVhom pouertie cannot depresse, libertie may not corrupt.

Vertue onely yeeldeth men libertie, sinne shame and seruitude.

If the libertie of the Commons bee not restrained, the Common-wealth will bee destroyed.

A mans minde may bee at perfit libertie, though his body be fettered with yrons.

He is most at libertie that hath least infelicitie.

Lyfe lost for libertie, is a losse ful of pietie.

It is better to die a miserable life, being at libertie, thē to liue a magnificent slaue in continuall bondage.

Too much libertie, is a little bondage, and to great bondage, hastens speedy libertie.

Slaues and bondmen, haue onely this liberty to vse a proude countenaunce, because they be shameless.

A constrained will, seeketh euer opportunitie to slip his head out of the coller.

No man liues happily, if he want the freedome of liberty.

Hope is bondage, but miſtruſt is libertie.

Death ought to be preferred before ſeruile ſlauerie and bondage.

A tyrant neyther knoweth true friendſhyp nor perfect libertie.

It is a hard thing to moderate a man much giuen to libertie, or to put a bridle to wanton affections.

VVhere cuſtoms are corrupted, liberti ſhould be broken.

Hee that hath libertie to doe more then neceſſary, will oftentimes doe more then tending to honeſtie.

VVhere libertie is giuen to offend, ſinne ſo ſweete to the fleſh, that there is no diff rence betweene men and beaſts, but that m doe exceede beaſts in beaſtlines.

He is to be thought free, that is not a ſl to ſinne.

The recouerie of libertie is ſo precious, t to redeeme it, no danger is to be feared.

Ille mihi non videtur liber, cui mulier impe cui lex imponit, præſcribit, iubet, vetat quod detur: qui nihil imperanti negare poteſt, recuſare audet. Si poſsit, dandum eſt: ſi v veniendum: ſi eiucit, abeundum, ſi minatu timeſcendum.

Licentia ſumus omnes deteriores.

Of Seruing.

Defi. *Seruing, or ſeruitude, is a certaine ſlauiſh bond of conſtraint, by which, eyther for commoditie or loue, men binde themſelues to the wil of others; making themſelues ſubiect to controlement.*

TO ſerue or obey well, is a great vertue, & proceedeth of a nature which beeing ood, is holpen by education.

It is as neceſſary for him that ſerueth, as for im that commaundeth, to be honeſtly min-ed.

He that honoureth his Father, his ſins ſhall e forgiuen him; and hee that obeyeth his other, is like one that gathereth treaſure.

Seruants muſt be ſubiect to their maiſters, hether they be curteous or froward.

Nature, and the lawes which preſerue na-re, binde men that will be ſeruants, to ſtrict edience.

t is the dutie of à good ſeruant, to doe with llingnes, whatſoeuer his maiſter lawfullie mmaundeth him.

he ſeruaunts of wiſedome, are the church he righteous, and theyr of-ſpring is obe-

dience.

Seruaunts ought with patience to beare the corrections of their maister,

The seruaunt that dutifully honoureth his Maister, shall in time to come, finde loue and obedience in his owne household.

The onely fruite of seruice, is loue, and the pleasure thereof, humilitie and obedience.

The first dutie in a seruaunt, is willingnesse to learne what soeuer is necessary; the second, faithfulnes, in performing truely whatsoeuer belongeth to his duty; the third, carefulnesse, in seeking all honest meanes to profit his maister; the fourth, silence in tongue, in not replying against his maisters speeches.

There ought to bee in a seruaunt double silence, the one, in not replying, or contradicting; the other, in not reuealing abroad what his maister doth at home.

Seruaunts ought not to obey with eye-seruice onely, but also with singlenes of hart.

It is a most commendable vertue in a seruaunt, to know how to obey well.

A seruaunt once made malapert, and sauci will alwaies after kicke at his dutie, & scorn the controlement of his maister.

Looke what kinde of seruice a seruant doth vnto his maister, the like shall surely bee

quited when he keepeth ſeruants himſelfe.

Honeſt & gentle maiſters, haue commonly proude and ſtubborne ſeruaunts, whereas a maiſter ſturdie and fierce, is able with a little winck, to commaund more dutie, then the other ſhall with many words. nota

The duetie of ſeruing, is to hold in high eſtimation all Magiſtrates, Rulers, & Gouernours in the Common-weale.

Princes muſt be ſerued both with lyfe and goods, and that is the perſonall ſeruice of euery naturall ſubiect.

All men muſt be ſubiect to Principalities.

Vnder obedience in ſeruice, is contayned moderation, which priuate men ought to obſerue in publique affaires.

Men are bound to obey Magiſtrates, although they commaund things contrarie to publique profit; except it bee in ſuch things as are contrary to the lawes of God.

Seruing iuſtly, is a ſeale of obedience, and teſtimonie of an vpright conſcience.

Tyrants are in the Scriptures termed the ſeruants of God.

It is treaſon againſt God and man, for the ſeruaunt to offer violence to his maiſter, but moſt damnable for a ſubiect to touch the Lords annoynted.

Nihil

Nihil est fœdius seruitute; ad decus et libertatem nati sumus.

Si miserum est seruire, multo miserimum est seruire ijs, quos non possis effugere.

Of Obedience.

Defi. *Obedience is the end where-unto vertue tendeth, namely, when in all our actions wee obserue honestie & comlines, it is that which bindeth the soule, when fully and willingly, without force or constraint, we giue to euerie one that which belongeth vnto him: honour to whom honor, reuerence to whō reuerence, tribute to whom tribute, and succour to whom succour belongeth.*

OBedience is better then sacrifice.

Obedience sheweth our nurture, rebellion our corrupt nature.

The Cōmon-weale is alwaies happy, when the subiects are obedient, and the magistrate mercifull.

VVicked men obey for feare, but the good obey for loue.

Seruants in word and deede, owe dutifull obedience vnto their bodily maisters.

VVhere reason ruleth, appetite obeyeth.

Nothi

Nothing deſerueth more fauour and commendation then diligent obedience.

The obedient childe maketh a glad Father, but an indiſcreet and vnruly ſonne, is a heauines vnto his mother.

Nothing thriueth by ſtrife and contention, but all things floriſh through loue and obedience.

Diſobedience proceedeth frō negligence, for hee that gouerneth well, ſhall be obeyed well, but he that giueth to his ſeruaunts too much libertie, ſhall be ſure to haue too much loſſe.

They commonly proue the beſt maiſters, that haue beene the moſt obedient ſeruants.

Obedience formeth peace, eſtabliſheth cōmon weales, and preuents diſorders.

The obedience of the lawe, is the maintenaunce of the law.

Treaſon hath no place, where obedience holds principalitie.

VVhoſoeuer obeyeth his ſuperior, inſtructeth his inferior.

It is a certaine & infallible obſeruation, that the ſonne who hath irreuerently and diſobediently honored his Father, is in his olde age plagued by his owne poſteritie.

The humble and obedient gaine honour,

but

but the ſtubborne and obſtinate, reproofe.

Obedience is the badge of deuotion, the ſeale of contemplation, the ſafegarde of the penitent, and the ſchoole of the ignorant.

To obey the Law, is to fulfill the Law.

The will obedient to reaſon, neuer ſtraieth, but where men breake all bonds of dutie, there follow all ſorts of plagues and puniſhments.

The Spartans, by theyr obedience and frugalitie, were more honoured, then eyther Thebes renowned for her Gods, or Athens for her wiſe-men.

Obedience is a vertue due to GOD and man; to God, as our Creator, to man, as our Superiour.

Tis a ſigne of diſobedience, to grudge againſt vnworthy Rulers.

VVhere reaſon ruleth, appetite obeyeth.

That country is wel kept, where the Prince knoweth rightly howe to gouerne, and the people how to obey.

A wicked and diſobedient perſon, ſeeketh his owne confuſion.

The King himſelfe is ſupreame head of all other authoritie, and obeyeth no man, but the Law onely.

If thou vanquiſh thy Parents with ſuffe-

raunce,

raunce, thou ſhalt ſurely bee bleſt for ſuch obedience.

Hee obeyeth infinites, that is a bond-ſlaue to his owne luſts.

Qui bene ducit effecit vt recte eum ij quos ducit ſequantur.

Flectitur obſequio curuatus ab arbore ramus;
Franges, ſi vires experiere tuas.

Of Opinion.

Defi. *Opinion is a rule of the minde, containing our woe or pleaſures; it is borne of wind, nurſt with vnreſt, & brought vp onely with imagination.*

OPinion makes men arme thẽſelues one againſt another.

Opinion is one of the greateſt pillars which vpholds Common wealths, and the greateſt miſchiefe to ouerthrow them.

Opinion proceeding from a firme diſcourſe of reaſon, purged from vanitie, is perfit iudgment.

He that followes opinion, flies from reſt.

VVhatſoeuer opinion perſwades vs to bee perfit, beeing once approued, becomes moſt deceitfull.

Opinion

Opinion is borne of the wind, and fed with imagination, iudging euer beſt of that it leaſt enioyeth.

Opinion neuer iudgeth rightly of any thing as it is indeede, but onely as it ſeemeth to be.

Opinion lyuing in hope, pines in preſent, lacking what euer it hath.

Opinion is the torment of the minde, and the deſtruction of the body, vainely promiſing that reſt which could neuer be enioyed.

Opinion drawes on the ambitious with a vaine conceit of immortality, making poſsible impoſsibilitie.

It is a tokē of a corrupt eſtate, where there are many opinions, and many Phiſitions, for the firſt is maintained by vnfaithfulneſſe, the laſt by idlenes and gluttony.

The varietie of opinions among the learned, begets both doubtfulneſſe and feare in the ignorant.

The opinion of Iudges, haue heapt ſute one vpon another, and made them immortall.

Opinions makes euery certaintie incertaine, the cleereſt thing obſcure, and the ſureſt contract the eaſilieſt vntied.

Opinion leaues mens actions open to th ſlaunders, craft, malice, and polling of wicke

Lawyer

Lawyers.

By opinion chiefely, is maieſtie & integritie of auncient iuſtice loſt.

All ſedition ſprings from opinion, and al ſedition is euill, how honeſt ſoeuer the ground be pretended.

Opinion is the originall of diſobedience, & diſobedience is the beginning of fury.

The vnion and concord of opinions, is the agreement and harmony of kingdoms.

The ground of the Romaine ciuill vvarres, was the diuerſity of opinions betwixt the Nobility and the Senate.

The ſtrength of falſe opinion is of ſuch force, that it ouerthroweth the loue betwixt man and wife, betwixt father and childe, betwixt friend and friend, and betwixt maiſter and ſeruaunt.

To know the cauſes of falſe opinions, is the onely meane to breake the ſtrength & roote out the force of falſe opinion.

Profit, honor, loſſe, and diſhonor, are foure cauſes of diſioyned opinions.

Shame breedes variation in opinions; yet not tumultuouſly, or without order.

Great opinions alter not at one inſtant, but leaue theyr ſtrength by degrees, by little & little, except they be violent.

Diſsimi-

Diſsimilitude being a diuerſity of opinions in religion, is cauſe of ciuill warre.

The diuerſity of opiniõs in ſubiects, is moſt dangerous to eſtates and ſoueraignes.

Diuers opinions, labour for diuers occurrents, and theyr diuerſitie is ſildom ſatiſfied.

It is impoſsible for any heade to maintaine an opinion contrary to the members.

Amongſt men that are honeſt and vpright in lyfe, and lyue contented with theyr calling, there neuer happeneth diuerſity of opinions, nor ciuill warres for religion.

Quod quiſq; dicit, id etiam eum putare neceſſe non eſt.

Impetrari non poteſt, quin quale quidque videatur ei, talem quiſq; de illo opinionẽ habet.

Of Credulitie.

Defi. *Credulitie is a certaine ground and vnfained truſt which wee repoſe in the obiect propounded to our imagination; it is alſo the deſtruction of doubt, and an animater of vs to thoſe actions which we credite to be honeſt.*

SO many men, ſo many mindes, & ſo many mindes, ſo many beliefes.

Credite is a conſtant truſt in ſuch things as

are

are ſpoken, or couenaunted.

Credite is a figure of fayth, or that vvhich fayth it ſelfe is, and is breathed by the Spirite of God into the godly.

Credite or fayth, conſiſteth aboue al things in prayer and meditation.

True beliefe, breedeth conſtancie in proſperity, and patience in time of affliction.

A good lyfe cannot be ſeperated frō a good beleefe.

As perfit hope and truſt, quickneth men to call vpon GOD, ſo incredulity makes men feareful, and pulls them from his ſeruice.

Beleefe fayles, where Gods truth ſtands incertaine.

The way to increaſe credite, is firſt to haue credite.

The fruite of beliefe, is made manifeſt by the loue we beare to our neighbours, and by our patience in tyme of tryall.

True beliefe iuſtifieth; and that iuſtificatiō is our redemption.

Credulous beleefes, knyts together the ynts of a Common wealth.

Kingdoms without beliefe, are like vnto a ans breath, which vaniſheth as ſoone as it ſeene.

That mean which conſtituts cōmon weales preſerues

preſerues them; fayth firſt cõſtituted them, therefore fayth vpholds them.

Credite without gyfts appertaining to credite, is no credite.

No man beleeueth willingly more then hee himſelfe liketh.

No golde is ſo precious as a faythful friend, whom a man may boldly credite.

Mens credites ſhould be better then debts, for fayth ſhould exceede oathes.

Vnexerciſed credite is ſickly, and vnknown things, are vnadmired.

Fayth built vppon any thing but diuinitie, is dead fayth, and like a frame that hath no ſubſtance or continuation.

From fayth comes feare, from feare, hate of ſinne, and from hate of ſinne, euerlaſting ſaluation.

In the greateſt danger, the greateſt credite is beſt deſerued.

Truth is the daughter of Tyme, and guide to all goodneſſe.

Hee that through cuſtome makes little account of his promiſe, may ſweare often, and ſildome be belieued.

Cuſtome without credite, is no better to be accounted of then an old error.

He is much his owne enemie that careleſ-

looſe

looseth his owne credite.

VVithout fayth nothing can prosper.

The loue of God and fayth, saueth soules.

VVhen mens thoughts depart from fayth, then health departs from the soule.

True fayth in God, maketh innumerable strong champions, and inuinsible stomacks; not onely towards death, but also against all the most cruell deuises that can be founde, to make death (if it were posible) more painfull then death.

Credite is of greater worth then friendship, and friendship as worthy as may be.

All things belonging to happinesse, consists in faith and credulitie.

Non patitur ludum fama, fides, oculus.
Non holocaust a Deus, sed corda fidelia quærit:
Hæc qui dona gerit, lege beatus erit.

Of Secrecie.

Defi. *Secrecie is a faithfull humor, which strengthened by vertue, cõcealeth in despight of misfortune, those things which one knoweth may eyther profit his enemy, or preiudice his friend or country.*

T is harde to keepe that secrete, which a man is desirous to vtter.

He that knowes not whē to hold his peace, knowes not when to ſpeake.

To manifeſt the ſecrets of a Prince, is perrillous.

Gold boyleth beſt when it leaſt bubleth, & a flame preſſed downe, enforceth the fire to ſmother.

Loue that is kept in ſecrete, conſumes in ſorowes, and the flames of fancie raked vp in ſilence, will both fire the ſences, & ſhrinke the ſinnewes.

VVhat is done cloſly, is halfe pardoned, & affections which are maintained with loyaltie, are but ſlender faults.

The choyce is hard, where one is compelled either by ſilence to die with griefe, or by writing to liue with ſhame.

Hee beareth his miſerie beſt, that hideth moſt.

As ſilence is a gift without perrill, and containeth in it many good things: ſo it vvere better our ſilence brought our ſimplicitie into ſuſpition, then to ſpeake either inconuenently, idely, or vnneceſſarily.

Thoſe things which are vntolde, are vndone; for there can bee no greater comfort then to know much, nor any leſſe labor then to ſay nothing.

Silen

Silence digeſteth that which follie hath ſwallowed, and wiſedom weaneth that which fancie hath nurſed.

There is nothing ſo much hidden, which humaine couetouſneſſe doth not diſcouer.

It is better to ſuffer death by ſilence, then diriſion by reuealing thy ſecrets.

Venus temple is neuer ſhutte, *Cupids* regiſter yes euer vnfolded, and the ſecrets of loue, if hey be concealed, breede eyther danger by ilence, or death by ſecrecie.

Better it is by ſpeaking little to make a ſmal karre, then a deepe wounde by much bab-ng.

Silence is a gift without perrill, and a trea-re without enemies.

Silence is vnſuſpected, but much babling is aſonfull.

ecrecie breedeth ſecuritie.

Vomen are fitter to conceiue Children, n to conceale ſecrets.

y miſpending treaſures, wee looſe wealth, diſcouering ſecrets, honor and life.

mongſt the Egiptians, it was a capitall vſe ueale ſecrets.

hat which thou wouldeſt fewe ſhoulde v, keepe ſecrete to thy ſelfe.

more ready to heare then to ſpeake.

Silence is more safetie then speech, whé our enemies be the auditors.

In some place, at some time, & in some cõpanie, it is better to be silent then talkatiue.

Quærit aquas in aquis, et poma fugacia captat
Tantalus; hoc illi garrula linguâ dedit.
Non vnquam tacuisse nocet, nocet esse locutũ.

Of Oath.

Defi. *Oath is a perswasion or calling of God to witnesse that our assertions are iust, true, and honest; and of oathes some be lawfull, some vnlawfull: the lawfull oath is that which is taken before authoritie; the oath vnlawfull is that which vainely and without occasion is vttered.*

THat oath is vnlawfull, which is made against dutie.

The oath which is honest, is a proofe of delitie, the violation whereof is impietie.

An oath is the foundation of iustice, & truth of incertaintie.

It is better neuer to take God to witnesse then to forsweare him in mockerie.

Nothing more then our credite, bindeth to performe, that which our necessity

eth vs to promiſe.

Hee that deceiueth his enemy with oathes, giues a ſufficient teſtimonie that hee feares him.

It becommeth a man to keepe inuiolate the oath which he maketh to his aduerſarie, although miſhap cauſe him to yeeld vnto it.

Through neglect in our oathes keeping, we fill our ſoules full of lying.

To ſweare and forſweare, is a vice ſo hateful, that ſlaues themſelues iudge it woorthy of puniſhment.

If the pledge for iuſtice be diſloyall, there is no truſt in their oathes.

The greateſt fault that can be in a Prince, is periurie.

The bare worde of a Prince, ought to ſtand for an oath in lawe, and his faith as firme as an oracle.

Hee is vnwiſe that putteth any confidence in the promiſe of a common ſwearer.

Hee that accuſtometh his mouth to manie othes, procureth vnto himſelfe many plaies for a puniſhment.

As it is not neceſſary to credite the oath of an Infidell, ſo it is not lawfull for a Chriſtian to breake his vowe, although it be made to a Sarazine.

From oathes & periurie, issues treason, that most pernicious plague of kingdomes and Common-weales.

Traytors bewitcht with periurie, feare not to betray themselues, so they may betray others.

Periuries are pursued euer with vnhappy effects, cõtrarie to the platformes of the faithlesse.

He that layeth his fayth in pawne, bindeth his safetie, his honour, and his soule also.

VVhere fayth is taken from oathes, iustice is ruind, loue wounded, and societie confounded.

God in his iustice chastens periurie, euen from the cradle to the graue.

Fauour gotten by periurie, is honor worne by infamitie.

Sinne is punished with repentance, but periurie with damnation.

Vertue is neuer in the mouth where lauish oathes are resident.

Scarsitie of oathes, is a most blessed barrennesse.

The oathes vttered in furie, in calmes are repented with teares.

Hee that hath beene often deceiued with oathes, will not rashly hazard himselfe

protest

proteſtation: and hee which is wiſe by his owne folly, is vnhappily made wiſe.

Fayth giues no honour to any oath, yet oathes broaken, diſhonour fayth.

To maintaine oathes, is to ſubborne blaſphemie.

VViſe men thinke more then they ſpeake, and to ſweare is the leaſt part of their knowledge.

Solon tantam morum probitatem ineſſe hominibus oportere dicebat, vt non opus eſſet ligare iuramento.

Lycurgus eatenus amicis et familiaribus auxiliandum eſſe dicebat, vt interim periurium non admitteretur.

Of Doubts.

Defi. *Doubts are any incertainties, or irreſolute opinions of things, whereby the minde is altogether vnſatisfied, and perplexed.*

DOubt, beeing a frenzie of the ſoule, labouring to attaine the truth, confounds ſelfe in it ſelfe.

The hurts are boundleſſe which commeth doubts and incertainties.

To reſt doubtfull in religion, is vvoorthie

certain-

certaintie of high punishment.

As the light of resolution increaseth vertue, so the doubtfulnes of distrust hindereth happinesse.

There is nothing more troublesome then doubtfull thoughts.

Ignoraunce is the mother of doubts, and doubt the mother of irreligious opinions.

Doubt is contrary to fayth, and whatsoeuer is contrarie to faith, is contrary to saluation.

Doubt proceedes from ignoraunce, ignorance comes from brutishnes, and brutishnes from want of vertue or wisedome.

As doubts declare men to be bace minded, so courage and resolution erecteth Princes.

The Scriptures are sufficient to dissolue all doubts in religion, and not to beleeue them is to perrish by them.

Three things chiefely, discouer a doubtfull man, the first is, want of rule in himselfe, the second, want of resist against lusts, the third want of wil to doe those things that are good.

By ouer-much trust in a mans owne wit the greatest doubts are commonly conceiued.

Doubtfull presumptions, prooue certaine confusions.

VVant of wit breeds doubt, & doubt leaues good things vnfiniſhed.

Doubtful & melancholie mindes are cheered with muſicke, but wiſe men with reſolution.

Hee of neceſsitie muſt erre, that of force will be doubtfull.

There is no lure greater ſhame, then for a man to be reſolute in worldly actions; and yet wauering and doubtfull in the chiefe poynts of his religion.

Hee is woorthie to lyue alwayes in doubt, which doubts what no man els doubts but he himſelfe onely.

To doubt or miſtruſt a man for his well meaning, is the very next way to cauſe him change his minde into double dealing.

There is great doubt of that mans wiſdom, which is too much ruled by the will of a woman.

To liue in doubt, is to liue in torment.

Hee that doubteth euery certainty, and admireth euery trifle, ſhall ſooner bee laughed for his folly, then commended for his diſcretion.

Hee that doubteth of that thing which hee liketh, ſhall neuer know when to finde that which he lacketh.

VVhat-

VVhat-ſoeuer is well doone, is aduiſedly done, but whatſoeuer is ill, is doubtfull.

Doubts chaſe away friends, ſtrengtheneth enemies, and ſlaundereth all men.

From ſmall doubts ſpring boundleſſe miſchiefes.

The beginning of error is doubt, dreaming that our own affects agree wis the heauens.

Doubtfull cuſtome withoutreth, is the oldeſt error.

Doubts are not ouercome with violence, but with reaſon and vnderſtanding.

VVhen doubts are knowne to be doubts, reſolution is better eſteemed.

Qui dubitat, neganti eſt proximus.

Dubitatio cogitationem ſignificat iniuriæ.

Of Deniall.

Defi. *Deniall is a refuſall of any thing propounded, or an apoſtat backe-falling from a thing formerly affirmed, knowne, or taken.*

TO denie principles, is to denie truths, & to denie truths, is hereſie.

To denie what wee feare or deſire, is to disprooue our owne beliefes.

It is hard to deny to mourne, when nature commaunds vs to weepe.

H

Hee that denyes himſelfe, denyes his owne
ertues.

Vertue rather denies wealth, then to enioy
t by ill meanes.

Cloudes cannot couer ſecricies, nor denials
onceale truths.

To deny the knot of marriage, is to breake
he bond of ſaluation.

The ſtrength of thunder ouer-throweth
igh towers, and the back-ſlyding of apoſta-
es, confounds ſoules.

Repentance is the ſcourge of pleſures paſt,
nd heedfull care the denier of ouer-much
elight.

He that denies compaſsion to the penitent,
all finde ſmall fauour when hee himſelfe aſ-
th forgiuenes.

VVrath blinds the eyes of iuſtice, & denial
inds truth.

Counſaile confounds doubts, and diſſolues
ſe denials.

Denials make little faultes great, and truth
kes great faults indifferent.

The denyall of truth, is a ſickneſſe of the
le, which can neuer bee cured but by the
me of reaſon.

He vvhich by deniall hath falſified his oth,
ll hardly after recouer his credite.

There

There is no difference betweene a teller of vnprofitable newes, and a denyer of the probable and knowne truth.

There cannot be a greater folly, thē to trust him that wil denie the truth for aduantage or promotion.

He getteth no profit, that denieth the truth in hope of reward.

VVise men esteeme many words and many lyes both a like.

Hee that will instruct others in the truth, must neuer deny the truth himselfe.

The scourge of deniall, is not to beleeue any affirmation.

Common lyars neede more then common wits, els will theyr tales be found double.

He that lyeth, (bearing the countenaunce of an honest man) by his outward shewe of honesty, sooner deceiueth the ignorant, then many other, which seeme more vnhonest.

Hee that dare presume to make a lye vnto his Prince, wil not spare to deny the truth before a meaner magistrate.

To boast the denyall of truth, is more worthie of punishment then to tell lyes.

Beleeue not him which to day telleth thee a lye of another body; for hee will not stick to morow, to tel a lie of thee to another man.

The

There is no greater ſigne of wickednes then open hereſie.

A wicked ſoule is knowne by that it deligheth in, lyes and blaſphemie.

Hee that obſtinatly denieth the truth on earth, wilfully refuſeth his ſoules health in heauen.

Hee which denies the motions of the fleſh, makes good the diuinitie of the ſpirit.

To keepe company with a notorious lyar, is a meane to make thy ſelfe ſuſpected when thou telleſt the truth.

There neyther is, nor can dwell any goodneſſe in the mouth of a common lyar.

The man that through vſe and cuſtome denieth trueth, and doth (as it were) make an occupation of lying, ſhutteth himſelfe out from the company and preſence of GOD, looſeth his good name and credite amongſt men, and moſt horribly ioyneth himſelfe to the deuill; yeelding all his endeuours, to the furtherance of infernall ſeruice.

Contra negantem principia, non eſt diſputandum.

Qui ſemel á veritate deflexit, hic non maiore religione ad periurium, quam ad mendatium traduci conſueuit.

Of

Of Repetition.

Defi. *Repetition is a repeating or rehearſing againe of things paſt, being eyther forgotten, or needfull for preſent vſe and commoditie; it is alſo an vpbrayding of good turnes, or a wearifome tedioufneſſe.*

OFten to repeate one thing, is wearifome to the hearers, and troubleſome to the teller.

To repeate errors, is to make the committer aſhamed of his faults.

Though the hearing of our ſinnes repeated be bitter, yet the perſwaſions to amendement is ſweet.

Continually to vpbraide men with their miſdoings, is the next way to make them become deſperate.

God himſelfe vſeth to threaten vs, oftener then to ſmite vs.

Things oft repeated in memory, makes the memory more perfect.

As it is neceſſary to ſmite the yron beeing hote, ſo it is needfull to repeate in priuate our owne ſinnes, before they prooue odious.

To repeate offences with penitence,

likelihood of amendement.

By waying the nature of things, wee iudge
of things, and by hearing the repetition of
oodneſſe, we fall in loue therewith.

There can be nothing ſo plainly repeated,
ut it may be miſtaken.

A wiſe man wil not haue one ſinne twiſe re-
eated vnto him.

Vaine repetition is an occaſion of dulnes.

To repeate one thing often, beeing need-
ſſe, is a ſigne of ſlender capacitie.

t is fooliſh preſumption to repeate victory
fore the field be fought.

t is requiſite to know mens natures before
repeate theyr diſgraces.

ime is the repeater of all things.

le which maketh repetition of his deceits,
erueth to be intangled by deceits.

he repetition of ſinne, maketh known the
ellencie of vertue.

is the property of fooles & chyldren, of-
to repeate prophecies.

hough it be a fault generall for all men to
e, yet very few can endure to hear theyr
es repeated.

e things that are moſt skant to bee got-
are moſt deere of price, and the things
m ſpoken of, moſt deſired.

The

The beſt garments growe olde with ofte
wearing, and ſtrange reports waxe ſtale wit
too much telling.

VValls are ſayd to haue eares, when needl
leſſe repetition hath too much tongue.

The often repeating of our faultes, to ou
ſelues in priuate, cauſe more care in our ac
tions publique.

VVee muſt be content to heare what vv
would not, when we forget our ſelues, & d
that which we ſhould not.

Good examples cannot too often bee
peated, if we purpoſe to profit by them.

The often repeating of an iniurie receiu
makes manifeſt that the fact is not freely f
giuen.

It is more commendation for a man to
ſilent, then to make repetition of his g
deedes performed.

Too much of any thing, changeth the
ture of euery thing.

Fire were not to be counted fire, if it
ted heate, nor vertue to be knowne wit
repetition.

*Qui vetera argumenta verbis nihil m
repetunt, auditores faſtidio enecant.*

Non vnum hodie, cras aliud, ſed ſemper

Of Offence.

Defi. *Offence is any iniurie or indignitie offered, eyther in ſpeech or act; whereby eyther life, or reputation, is called into hazard, making the world in doubt of their vertue.*

VNiuſt offences, may eſcape for a time without anger, but neuer without re-nge.

t were better for a man openly to bee hurt th his enemies ſword, then ſecretlie to be unded with euill ſpeeches.

Of little medling, commeth much reſt, & icentious talke, oft-times enſueth much quietneſſe.

here is no ſufficient recompence for an uſt ſlaunder.

fault once excuſed, is twiſe committed.

falſe report is a wilfull lye.

ght heads, and ſharp wits, are moſt apt to ent ſmooth lyes.

When the tongue babbles fondly, it is a s, the hart abounds fooliſhly.

e tongue of the wicked ceaſeth not to ke ill of the righteous.

s a double offence, to offend a foole in

his folly.

As a traytor that clippeth the coyne of his Prince, maketh it lighter to be waied, but neuer the worse to be touched; so hee that by sinister reports seemeth to impaire the credite of his friend, may make him lighter among the common sort, (who by waight are often-times deceiued) but nothing impaireth his good name with the wise, who try gold by the touchstone.

If thou speake what thou wilt, thou shalt heare what thou wouldest not.

The greatest barkers are not alwaies the shrowdest byters, and it is farre easier with words to obtaine the victory, thē with deed to attaine the conquest.

To a vertuous minde, an iniurious word doth more hurt then the wound of a sword.

The next way to liue in honour & die with praise, is to be honest in desires, and to have a tongue well corrected.

In the body of man, the most necessary mēber is the hart, the goodliest instrument are the eyes, the parts most delicate are the eares, and the thing wherein most danger is the tongue.

Brute beasts haue teeth to deuour, but men haue tongues to defame.

The Lidians punished detractiō with death.

Nature teacheth vs to speake well, but wisdome teacheth to speake in fit time.

Epimenides the painter, after his returne frō Asia, being enquired of newes, aunswered; I am here to sell pictures, not to tell tidings.

There is no better philosophy, then for a man to learne silence.

The Licaonians had a law, that if any stranger should enter discourse with the mistresse of the house, he should for his offence haue his tongue cut out.

Iulius Cæsar beheaded one of his Captaines, for defaming his hostesse.

Aurelian seeing a young man in the streete leading his mistres by the sleeue, caused his head to be cut off.

Amongst the Romaines it was held a great infamie, for a man to praise the good wife of his house.

Detractions rather incite then chastice subiects.

Much is the impunity of euil tongues at this day, is they neyther spare good Princes, nor innocent people.

The eyes, handes and feete, ought not so much to be subiect to the penalty of the law, as the tongue; because they are members

for common vſe; but the tongue, the inſtru
ment of vanitie and villanie.

VVhere there is any hope of amends to be
looked for, there the firſt offence deſerueth
pardon.

A ſmall offence, being often renued, doth
worke ſome grieuous diſpleaſure in the end
to the committer thereof.

The offender feareth the law; but the inno
cent feareth fortune.

VVhere offences of the beſt are neuer pu
doned, the worſt will amend for feare of e
treame puniſhment.

Omne animi vitium tanto conſpectius in ſe
Crimẽ habet, quanto maior qui peccat habet

Of Accuſation.

Defi. *Accuſation is the attaindure or challe*
of any partie in a doubtfull matter, and
be imployed, both in the good and euill
ſometimes proceeding from an honeſt
onate zeale, and ſometimes from the de
of further malice.

HE that accuſeth another, muſt looke
hee be not guiltie of the ſame fault
ſelfe.

Spyes and accusars, are necessary euills in a Common-wealth.

Perfit vertue, terrifieth an accuser, indifferent vertue whets him on.

VVhosoeuer presently giues credite to accusations, is either wicked himselfe, or very childish in discretion.

An accusation is not altogether to be made light account of, though it be false.

Things growne full, grow out of frame, and accusation beeing at the highest, eyther receth, or declineth.

Accusation changing with vntrueths, is a course most hatefull.

Great accusations haue hard beginnings, both through theyr owne debates, and theyr inuentors.

In states that are accused of greatnes, father and sonne, are neuer a like fortunate.

If greatnesse coulde keepe what it gettes, it would neuer be accused of infortunes.

VVe accuse nature of prodigalitie, to spend in one age what should serue for two.

VVe oppose accusations against Fortune, lest shee should burst with presumption.

Other mens sinnes accuse our consciences of frailetie.

Too many Kings, breed factions in a coun-

trey; and great members accuse weak heads.

Ambitious men raisde once to dignitie, accuse afterward all other estates of insufficiencie.

Courts are neuer barren of accusations, nor accusers of eares, euen the eares of the greatest.

Flattery, the nurse of vice, is the mother of false accusation, but zeale, of iust appeales.

Youthfull counsaile, priuate gaine, and partiall hate, accuse kingdoms of short continuance.

VVarres pretending publique good do for spight, worke most iniustice; for the bend theyr accusations against the mightie persons.

Kings, because they can doe most, are in accusation the worst, though they runne in ills by compulsion.

Great men too much graced, vse rigor, accuse humilitie of dulnes.

Minions too great in power, accuse Kings too weake to rule.

Good must not be drawne from Kings force, nor accusations by threats.

Fooles weepe when great men are accused as pytying the fall of honor.

Generall calamitie, accuseth Princes of

nerall imbecilitie.

VVhen great men are accuſed & condemned, guiltie vaſſailes are hopeleſſe and deſperate.

Princes indangered, ſeeke theyr peace by any meane, & priuate perſons iniured, ſeeke reuenge many times by falſe accuſation.

The greateſt wrongs that euer were effected, were then performed, when Princes feared to fall by ſurmize, or accuſation.

Ex defendendo, quam ex accuſando, vberior gloria comparatur.

Accuſator nocere, monitor prodeſſe reprehendendo ſtudet.

Of Slaunder.

Defi. *Slaunder is a part of enuie, and euerie whit as vile and dangerous; it is the ſuperfluitie of a cankred hart, which inraged with choller, after an iniurie receiued, or after ſome report thereof, wanting other meanes of reuenge, dooth with ſlaunderous and reprochfull ſpeeches, giue teſtimonie of his hate and malice.*

Oule-mouthed detraction, is his neighbours foe.

The

The nature of a ſlaunderer, is to call all things into queſtion, & to approue nothing.

VVe kill hurtfull Vipers if we ſpy them, but we nouriſh ſlaunderers till they kill vs.

Slaunder, lying, and flattery, are ſworne companions together.

As Rats and Miſe eate & gnaw vpon other mens meat, ſo the ſlaunderer eateth & gnaweth vpon the life and fleſh of other men.

A tale vnaptly told, may be depraued.

He is a lothſome wretch, & worthy ſhame, that wrongs his louing friend behinde his backe.

He that hurteth his neighbour by his tong, woundeth his owne ſoule by his words.

They that ſpeake euill, and ſlaunder the dead, are like enuious dogges, which bite and barke at ſtones.

The corrupt hart breaketh out by the lewd tongue, and ſuch as ſpeake euill by all men are monſters amongſt good men.

VVhoſoeuer vſeth to liſten much to miſreport, deſerueth either to looſe his hearing or his eares.

A common ſlaunderer, ſtriuing to bring o[ther] ther men into hate, becoms odious himſelf[e].

Slaunder may blemiſh truth, but truth w[ill] diſcouer ſlaunder.

Belie[ue]

Beleue not euery report, neyther bee thou moued by vaine ſuggeſtions, leaſt through light truſt thou looſe friends, or which is more bad, be counted a foole.

There are three ſorts of man-ſlayers, they which kill, they which hate, and they which detract.

Itching eares doe ſwallow many wrongs.

He that truſteth to lewd tongues, is eyther ſwolne with hate, plagued with enuie, conſumed with thought, endangerd by reuenge, or loſt in hope.

Nature hath giuen vs two eares, two eyes, and but one tongue; to the end wee ſhould heare and ſee more then we ſpeake.

Though the tongue be but a ſmall member, yet it many times doth more hurt then the whole body beſides.

A good tongue is the beſt member, and an ill tongue is the worſt member that a man may haue.

Keepe thy friend and keep thy tongue, for few words couereth much wiſedome, and a foole beeing ſilent, is thought wiſe.

Diuerſitie of meates hurt digeſtion, and changeablenes of reports beget ſlaunder.

Long promiſes are figures of crueltie, and large ſlaunders, the ſignes of great enuie.

The

The armes of Princes ſtretch farre, but the ſcandall of report endureth from generation to generation.

Slaunder offends the liuing, & gnawes vpon the dead.

The ſlaũderer doth euer vniuſtly accuſe, & ought to be puniſhed in the ſame ſort as the partie accuſed ſhould haue beene, if the accuſation had been found true.

Slaunderers in auncient time, haue beene marked in the fore-head with a hote yron.

Apelles, after hee had eſcaped a falſe ſlaunder, he thus by his Art deſcribed her in a table painted. Hee pictured a Iudge with the eares of an Aſſe, hauing on the one ſide two Ladyes, Ignorance & Suſpition; before him falſe Accuſation, with a countenaunce full of furie, holding in the left hande a burning torch, & with his right hand pulling a young man by the haire, who lifted vp his eyes and hands to heauen; neer vnto him, was a man looking pale, earthly, and a ſquint, which was Enuie; two damſels followed falſe Accuſation, named Treaſon & Deceit; behind who ſtood a Lady wayling and mourning, called Repentance, which faſtened her eyes vpon a very faire Lady, called Truth: declaring by this, that wee ought not lightly to belee-

cue

euery accuſation & ſlaunder that is brought vnto vs.

Aut in infamia, vulneribus aut morte deſinit calumnia.

Detractor vno verbo tres ſimul iugulat homines, ſeipſum, auſcultantẽ, et eum cui detrahit.

Of Scoffing.

Defi. *Quips or ſcoffes, are deprauings from the actions of other men, they are the ouerflowings of wit, and the ſuperfluous skummes of conceits.*

AN Adder keepes his venome in his taile, but the poyſon of a ſcoffer is in his tong.

VVhat is ſweet in the mouth, is bitter in the ſtomack, and ſcoffes pleaſant in the eare, are harſh to the beſt vnderſtanding.

Tis too late to preuent ill, after ill committed, or to amend wrong, after indignitie receiued.

To play the ſcoffing foole well, is a ſigne of ſome wit, but no wiſedome.

A fault wilfully committed by ſcoffing, can not be amended by repentance.

Hee that mocks a wiſe man with flatterie, mocks himſelfe with inſufficiencie.

Scoffes

Scoffs haue no rewarde but diſdaine, no prayſe, but ill imployment.

To haunt the company of ſcoffers, is to be ſtained with ſcoffes.

Scoffes without feare, proceed of folly.

To mocke the man which loues vs, is monſtrous villanie.

Good and euill follow one another, ſo do ſcoffes and hatefull eſtimation.

It is a good horſe that is not ſubiect to ſtibling, and hee is a happy man that lyues free from idle tongues.

The leaſt man can doe ſome hurt, and the obſcureſt tongue can diſparage.

He which moſt ſcoffeth, ſhall be moſt ſcoffed at for his reward.

To ieſt is tollerable, but to doe harme by ieſts, is inſufferable.

Tis better to doe well then ſpeake well, but eaſier to reprehend then to amend.

The beſt reputed wit for quipping, may be graueld by a wit more ſharp, though leſſe eſteemed.

One VVolfe will not make warre against another, neither will one ſcoffer contend ſcoffes willingly with another; but whē they doe, it proues eyther fatall or wittie.

He which is improuident whom he ſcoffs can

cannot but be mockt home, with miſaduen-
ure.

There are more mockers then well mea-
ers, and more fooliſh quips, then good pre-
epts.

Mocking is an artificiall iniurie.

The faireſt beauty may prooue faultie, and
he vvittieſt ſcoffe ridiculous.

It is better to play with eares then tongues,
or the one heares, but the other bites.

It is better to haue an open enemie, then a
riuate ſcoffing friend.

It is better to be borne fooliſh, then to im-
loy wit vnwiſely.

The loſſe that is ſuſtained with modeſtie, is
etter then the gaine that is gotten with im-
udencie.

It is good to hold an aſſe by the bridle, and
ſcoffing foole at his wits end.

To bee accounted a noble mans ieſter, is to
e eſteemed a mercinarie foole.

He that makes an ordinarie vſe of ſcoffing,
hall neither be well thought of in his life, nor
nd happineſſe at his death.

Qui pergit, quæ vult dicere, quæ non vult au-
iet.

Parua necat morſu ſpatioſum vipera taurum,
A cane non magno ſæpe tenetur aper.

Of

Of Phiſicke.

Defi. *Phiſicke is that naturall Philoſophie which tendeth to the knowledge of man, and thoſe cauſes which concerne the health and good eſtate of his body.*

PHiſick is a continuall fountaine or ſpring of knowledge, by which wee maintaine long life.

Phiſicke rightly applyed, is the repayre of health, and the reſtitution of a weake or decayed nature.

Next vnto the glory of God, we ought to regard the profit of the Common wealth, & then philoſophy, which is phiſicke, nothing being more commodious.

Phiſick being rightly vſed, is an art to finde out the truth both of diuine & humaine beginnings.

The ſcope of phiſicke, is to glorifie God in the workes of nature, teaching men to lyue well, and to helpe theyr neighbours.

A pratling Phiſition, is another diſeaſe to the ſicke man.

Vnskilful Phiſitions, flatter griefe, til griefe become deſperate.

To know the vſe of phiſick is ſweete, but to taſt it, is vnſauery.

It is requiſite that hee be tormented vvith paine, which may and will not bee eaſed by phiſick.

Death holdeth a ſword againſt our throats, and phiſicke a preſeruatiue of health to our harts.

Death is moſt deſired of them that bee miſerable, and phiſick moſt eſteemed of them that be mightie.

The cõforting of griefe, is phiſick to maintaine griefe.

They that be ſound themſelues, are more ready in counſaile, then skilful in knowledge, to preſcribe rules of phiſick to the ſick.

As a blind man cannot ſee the fault of anothers eyes, ſo an vnskilfull Phiſition cannot perceiue the defects of the body.

To take phiſicke when the diſeaſe is deſperate, is to deſire the Phiſition, to help to conſume our ſubſtance.

Medicines be no meate to lyue by.

The patient vnruly, maketh the Phiſition more cruell.

The thiefe is commonly executed that killeth but one man, and the Phiſition ſcapeth, that killeth a thouſand.

Phiſi-

Phiſitions often-times, doe vſe vnder the ſhowe of honny, to giue theyr patients gall; and by this meanes preſerue theyr health: vvhereas if they went plainly to worke, the ſicke woulde neuer take that which were wholeſome, if not lothſome.

The number of Phiſitions, is in the increaſing of diſeaſes.

Great varietie of medicines, dooth no good at all to a weake ſtomack.

Hippocrates, aboue all other things, recommendeth to a Phiſition that hee ſhould well aduiſe himſelfe, if in plagues & ordinarie diſeaſes, he founde nothing which was diuine; that is to ſay, whether the hand of God were not the proper cauſes of the ſickneſſe, of the partie diſeaſed.

Plato counſelleth vs not to prouoke ſickneſs with phiſick, except the diſeaſe be moſt dangerous and vehement.

At thys day, moſt of the Almaines and Zwitzers, refuſe phiſick, and cure theyr diſeaſes with good and ſpare dyet.

Some haue compared thoſe vvhich vſe often to take phiſick, to them which driue the Burgeſſes out of the Citty, to place ſtrangers in theyr roome.

It is recorded, that the Romaines were ſix hundre

hundred yeeres together without Phisitions.

Nicoles called Phisitions happy men, because the sun made manifest what good successe soeuer happened in their cures, and the earth buried what fault soeuer they committed.

Aegri, quia non omnes conualescunt, non id circo nulla medicina est.

Dat Galenus opes et Iustianus honores.

Of Paine.

Defi. *Paine, aduersitie, or perturbations, are but affections & inclinations which come frō our will, corrupted by the prouocations & alluretments of the flesh, and which wholly resist the diuine nature of the reasonable part of the soule, fastening it to the body with the nayle of discontentment.*

PAine is alwaies a companion of pleasure, and danger the hand-maid attending on delight.

To trouble a troubled man, is to redouble his paine.

VVhere aduersities flow, there loue ebbes; but friendship standeth stedfast in al stormes.

Prosperitie getteth friends, but aduersitie tryeth them.

Meserie is a maladie that ought to haue no respect of medicine, & where necessity doth breede a sore, fooliſh is that patient if hee make doubt to accept of any salue.

In paine and iudgement, the qualitie vvith the quantitie must be considered.

It is lesse euill to suffer one, then to resist many.

The greatest miserie that may bee, is vn-knowne miserie.

The vses of pleasure, are set amongst sharp pricking thornes, of care and disquiet.

Miserie is not so bitter, as felicitie is plea-sant.

Danger alwaies attendeth at the heeles of ambition.

He cannot iudge of pleasure, that neuer tasted paine.

He deserueth not to possesse his desire, that is faint-harted in prosecuting his purpose.

As no fortune can dismay him that is of couragious minde, so no man is more wret-ched, then hee that thinks himselfe vnfor-nate.

In the time of calamity, most men are more sorry for that their enemies can speak of their

distre

diſtreſſe, then for the paine they endure.
He bears his miſery beſt, that hides it moſt.
Aduerſities happening to good men, may vexe the minde, but neuer change their conſtancie.
The iuſt man, is better reformed by the proofe of afflictions, then power of pleaſure.
Patience breedes experience, experience hope, and hope cannot be confounded.
The paine of death is ſinne, the paine of cõſcience, ſinne, but the paine of hel is eternall.
The paine of the eye, is luſt, the paine of the tongue, libertie, and the paine of both repentance.
The ſight of miſery, maketh the ſence of felicitie more euident.
Calamities which often fall in a Common-weale, are cauſe of greater comforts.
Hee findes helps in aduerſity, that ſought them in proſperitie.
Not to know our miſerie, is to liue without danger.
A fauning friend in proſperity, will prooue a better foe in aduerſity.
He that lendeth to another in time of proſperitie, ſhall neuer want helps himſelfe, in time of aduerſitie.
It is hard in proſperity, to knowe whether

our friends doe loue vs for our owne ſakes, or for our goods; but aduerſitie proues the diſpotition of mens mindes.

Vt ſecunda moderatè tulimus, ſic non ſolũ aduerſam, ſed funditus euerſam fortunam fortiter ferre debemus.

Nullus dolor eſt, quem non longinquitas temporis minuat atq; molliat.

Of Teares.

Deſi. *Teares or ſorrow, is a griefe or heauines for things which are doone and paſt, they are the onely friendes to ſolitarineſſe, the enemies to company, and the heyres to deſperation.*

TEares are no cures for diſtreſſe, neyther can preſent plaints eaſe a paſſed harme.

There is no ſower but may bee qualified with ſweet potions, nor any doleſull maladi, but may be allaied with ſome delightfull muſicke.

Teares craue compaſsion, and ſubmiſsion deſerueth pardon.

That griefe is beſt digeſted that brings not open ſhame.

Sorrowes concealed, are the more ſower, and ſmothered griefes, if they burſt not out,

will breake the hart.

The hart that is greatly grieued, takes his best comfort when he findes time to lament his losse.

Teares are the vnfitteſt ſalue that any man can apply for to cure ſorrowes.

Teares and ſighes declare the hart to bee greatly grieued.

A teare in the eye of a ſtrumpet, is like heate drops in a bright ſunne-ſhine, and as much to be pittied as the weeping of a Crocodile.

Of ſorrow & lamentation, commeth watching and bleared eyes.

It is better to waile at the firſt, then to weep at the laſt.

Continuall griefe, is aboue all feare.

Deepe conceited ſorrowes are like to Sea-Iuie, which the older it is, the greater roote it hath.

Paſsions are like the arrowes of *Cupid*, which if they touch lightly, proue but toyes, but once piercing the skin, they proue deepe woundes.

As the hoteſt thunders are not alwaies quẽched with raine, ſo the deepeſt griefes are not alwayes diſcouered with teares.

VVhere the ſmalleſt ſhow of teares is, there is oft-times the greateſt effects of ſorrow.

Humble teares put the accuſor to ſilence, ouer-come the inuinſible, and pacifie the diſpleaſed.

Great is the vertue and power of teares, which tye the hands of the omnipotent, pacifie the rage of an aduerſarie, appeaſe the ire of the Iudge, and change his minde frō vengeaunce to mercy.

Teares are the fruits of paſsion, the ſtrength of women, the ſignes of diſsimulation, the reconcilers of diſpleaſures, and the tokens of a broken hart.

There are in the eyes three ſorts of teares, the firſt, of ioy, which in old men ſhew their kindneſſe; the ſecond, of ſorrow, which in wretched men ſhew theyr miſery; the third, of diſsimulation, which in women ſhew their nature.

Lay thy hand on thy hart when thy vvife hath the teare in her eye, for then ſhe intendeth eyther to ſound thee, or to ſincke thee.

VVhen griefe doth approach, if it be ſmall, let vs abide it, becauſe it is eaſie to be borne, but if it be grieuous, let vs beare with it, becauſe our glory ſhall be the greater.

Care not for ſorrow, it will eyther diſſolue or be diſſolued.

Howe miſerable is that griefe, which ca

vtte

vtter nothing in the torment.

Men take a certaine pleasure in weeping, when they lament the losse of theyr best beloued friends.

Solon, hauing buried his sonne, dyd vveep very bitterly, to whom when one sayde, his teares were all in vaine; for that cause, quoth he, doe I weepe the more, because I cannot profit with weeping.

He hath a hard hart that neuer lamenteth, and his hart is effeminate, that sorroweth too much for the death of his friends.

Too much sadnesse in a man, is as much to be condemned, as ouer-much boldnesse in a woman is to be despised.

By the Lawe of the twelue tables at Rome, all weeping & funerall teares are sharply forbidden.

Lepidus, by a long griefe conceiued of the misbehauiour of his vvife, shortened his owne dayes.

To lament with teares the follies of our former life, is profitable, but to grieue too much for worldly losses, is a signe of foolishnesse.

Ille dolet verè, qui sine teste dolet.

Curæ leues loquitur, ingentes stupent.

Of

Of Neighbours.

Defi. *Neighbours are those in whom we finde towards vs the greatest bonds of charitie, & not as it is vulgarly taken, thē that liue neere about vs.*

THe greateſt loue in vs, next vnto God, ought to be loue towards our neighbors.

VVhat-ſoeuer duties we performe in kindneſſe towards our neighbours, we performe vnto God.

Loue is the firſt foundation of marriage, & coniunction of neighbour-hood.

The end of a mans being, is the glory of his Creator, and the loue of his neighbour.

Neighbours are our likes or ſimilitudes, & our duties to them is charitie, & loue equall with our ſelues.

The loue of neighbours appertaines mightily vnto ſaluation.

The loue of neighbors, bindes vs from vnlawfull actions.

The loue of neighbours binds vs to the vſe of vertue.

Men are not borne for themſelues, but for theyr country, parents, and neighbours.

A

All things on earth, is created for men, and men created to worſhip God, and ayde one another.

VVhoſoeuer will follow nature, muſt loue his neighbour, and maintaine ſocietie.

That man liueth moſt happily, that liueth leaſt his owne, and moſt his neighbours.

He which liueth to himſelfe onely, ſeperats profit from honeſtie.

No man may ſlaunder or lie for his profit, becauſe ſuch gaine is his neighbours indignitie.

Dutie and profit are two diſtinct things, & ſeperated, belonging to our neighbours and our ſelues.

VVe muſt eſteeme our neighbours loue, as deerely as the pureſt gold.

It is more praiſe-woorthy to relieue one neighbour, then to kill many enemies.

VVe muſt frame all our actions, to the glorie of God, to the loue of our neighbors, & to the profit of the Common-wealth.

The tydings of a badde mans buriall, comes euer too-ſoone to the eares of his neyghbour.

The enuie of a bad neighbor, is worſe then the ſting of a ſerpent.

He that lyues alone, liues in danger, ſociety

auoydes

auoydes many perrils.

Gold is proued in the fornace, and a neighbours loue tried in time of trouble.

That neighbour is to bee well thought of, which is ready in good-will to helpe according to his power.

A rolling ſtone neuer gathers moſſe, nor a fickle-minded man loue amongſt honeſt neighbours.

A flattering neighbour is a certaine enemy, but a faithfull friend neuer diſſembles.

He is careleſſe and vncharitable, which will play at cardes whilſt his neighbours houſe is burning.

The loue of neighbors, is the ſtrongeſt pillar to ſupport the Common-wealth.

Good turnes doone to vnthankfull neighbours, is like water poured into open ſiues.

Neceſsitie ingendereth in a man warre againſt himſelfe, and malice to hurt his neighbour.

Vt in re ruſtica non ſatis eſt, teipſum bonũ eſſe colonum, ſed magni refert cuiuſmodi habeas et vicinum; Sic in vita non ſatis eſt, ſi teipſum integrum virũ præſtes, ſed refert cum quibus habeas conſuetudinem.

Aliquid boni propter vicinum bonum.

Of

Of Prouerbs.

Defi. *Prouerbs are the onely ſententious ſpeeches of autentique Authors, or the vſuall phraſes begot by cuſtome.*

A Little ſtreame ſerueth to driue a light myll, and a leane fee is fitteſt for a lazie Clarke.

Bitter wordes proceedes rather from a foe then a friend, and ſooner from an ill minde, then from a good meaning.

It is a greate ſhame for any man to reproue thoſe faults often in another, which he neuer ſeeketh to reforme in himſelfe.

He that deſireth to make a good market of his ware, muſt watch opportunitie to open his ſhop.

VVhere the foundation is weake, the frame tottereth, and where the roote is not deepe, the tree falleth.

VVhere the knot is looſe, the ſtring ſlyppeth, and where the water is ſhallow, no veſſell will ride.

VVhere ſundry flyes byte, the gall is great, and where euery hand fleeceth, the ſheepe goe naked.

Bare

Bare words are no lawfull bargaines.

Poeticall fictions will not bare out folly, nor the quirks of the law excuſe apoſtacie.

Queſtions are ſooner propounded then anſwered, and demaunds in fewe words, ſcant abſolued with many.

One Swallow brings not a Sommer, neyther is one perticuler example, ſufficient proofe for a general precept.

VVhite ſiluer drawes a black line, fire is as hurtfull as healthfull, and water is as dangerous as commodious.

Credit ought rather to be giuen to the eyes then to the eares.

VVhere many words are ſpoken, trueth is held in ſuſpition.

He that goeth a borrowing, goeth a ſorrowing.

A friend in the Court, is better then money in thy purſe.

He giues twiſe that giueth quickly.

He that ſpareth to ſpeake, ſpareth to ſpeed.

Seruice willingly offered, is commonly ſuſpected.

A mans owne manners, doth ſhape him his fortunes.

A neere neyghbour, is better then a farre dwelling friend.

If the body be ouer-charged, it may be holpen, but the surfit of the soule is hardly cured.

The height of heauen is taken by the staffe, the bottome of the sea sounded with leade, and the fartheſt Coaſt diſcouered by compaſſe.

He that talketh much, and doth little, is like vnto him that sailes with a side winde, and is borne with the tyde to a wrong shore.

The meane man must labour to serue the mightie, and the mighty must study to defend the meane.

Standing streames gather filth, & flowing riuers are alwaies sweet.

He that holds not himselfe contented with the light of the sunne, but lifts vp his eyes to measure the brightnes, is made blind.

He that bites of euery weede to search out the nature, may light vpon poyson, and hee that loues to be sifting of euery cloude, may be smitten with a thunder-stroke.

Blazing marks are most shotte at, glittering faces chiefely marked, looking eyes, haue liking harts, and liking harts may burne in lust.

A wanton eye, is the dart of *Cephalus*, that where it leueleth, there it lighteth, & vvhere it hits, it woundeth deepe.

It

It is hard to driue the corruption out of the flesh which is bred in the bone, & where the roote is rotten, the stock can neuer be neue grafted.

In little medling lyeth great rest.

Discipulus prioris posterior dies.

Dulce bellum inexpertis.

Of Sentences.

Defi. *Sentences are the pithy & sweet flowers of wit, compiled in a ready & deliuer braine, and vttered in short and elegant phrases.*

PIdgions after byting fall to bylling, and pretty quips are messengers of pretty pa-times.

Sweet meate hath commonly sower sauce, and pleasant mirth is accompanied with the traine of lothsome sorrowes.

It is as badde a consequence to call a King proude for his treasure, as a begger humble for his want.

It is better to deserue euerlasting fame, with noble *Fabius*, which saued his Country with delayes, then to perrish with shamefull *Cal-cratides*, which lost a goodly fleete of the La-cedemonians through ouer-much hast.

Cu-

Cunning to keepe, is no leſſe commendable then courage to commaund.

He findeth fetters that findeth benefits.

It profiteth little for a man to compaſſe all the world by wit, and to deſtroy himſelfe for want of wiſedome.

As life without learning is vnpleaſant, ſo learning without wiſedome is vnprofitable.

It is an auncient cuſtome amongſt vanities children, not to honor him that to the Common wealth is moſt profitable, but to reuence him, who to the Prince is moſt acceptable.

Hee propperly may bee called a man, that gouerneth himſelfe like a man, that is to ſay, conformable vnto ſuch things as reaſon wileth, and not when ſenſuality wiſheth.

A heauie minde brings alwayes alterations in the hart.

There is no man ſo iuſt, nor of ſo cleane a iudgement, that dooth not ſhewe himſelfe faile in matters which touch his owne inteſt.

Examples of the dead that were good, doe profit men more to liue well, then the counſile of the wicked that be lyuing, doe interre and bury all thoſe that are now aliue.

Farre better it is to be a tennant of libertie,

then

then a Land-lord of thrall.

Hee that makes himselfe a sheepe, shall be eaten of the VVolfe.

Too much familiaritie breeds contempt.

He that looseth fauour on Land, to seek fortune at sea, is like him that stared so long at a starre, that he fell into a ditch.

Small helps ioyned together, wax stronger.

He is vnworthy to be a maister ouer others that cannot master himselfe.

A maister ought not to bee knowne by the house, but the house by the maister.

A busie tongue makes the minde repent at leysure.

By repentance wee are drawne to mercie, without whose wings wee cannot flye from vengeaunce.

VVhere the demaunde is a iest, the fittest aunswere is a scoffe.

Tis better to doe well then say well.

Tis pleasant to play but displeasant to loose.

VVhen dogs fall a snarling, Serpents a hissing, and women a weeping, the first meane to bite, the second, to sting, and the third to deceiue.

VVhere sinne is supported by authoritie, men growe worse and worse, and where punishment is restrained, there insolencie com-

maunde

haundeth the lawes.
A good VVolfe will neuer hunt too neere is owne denne.
To know, and not be able to performe, is a ouble miſhap.
Such as be borne deafe or blind, haue com-nonly their inward powers the more perfit.
Hee that helpeth an euill man, hurteth him hat is good.
VVhē that thing cannot be done that thou ouldeſt, then ſeeke to compaſſe that which hou knoweſt may be brought to paſſe.
Contempt is a thing intollerable, foraſ-much as no man can thinke himſelfe ſo vile, hat he ought to be deſpiſed.
Suddaine motions and enforcements of the hinde, doe often break out, eyther for great ood, or great euill.
VVhere there is ſuſpition, the life is vnplea-nt.
Many men labour to deliuer themſelues om contempt, but more ſtudie to be reuen-ed thereof.
The eye can neuer offend, if the mind wold ule the eye.
Fame ſhall neuer profit the wicked perſon, or infamie hurt the good.
It is more eaſie to allow wiſe counſaile then

to deuiſe it.

Men ought as well to be thankfull for that which they haue not, as they haue cauſe to giue thanks for that which in their own poſſeſsion they haue in keeping.

As things fall out, ſo doth the common ſort iudg, eſteeming things fondly, by the euent, and not looking on the cauſe.

Negligence in priuate cauſes, are very dangerous.

He that mindeth to conquer, muſt be careſull.

Money borowed vpon vſury, bringeth miſerie, although for a time it ſeeme pleaſant.

For a ſhort pleaſure, long repentance is the hier.

Priuate loſſe may bee holpen by publique paines.

Immoderate wealth cauſeth pride, pride bringeth hatred, hatred worketh rebellion, rebellion maketh an alteration and changeth kingdoms.

He that wil needs ſtirre affections in others, muſt firſt ſhew the ſame paſsion in himſelfe.

Things loſt by negligence, muſt be recouered by diligence.

As rewards are neceſſary for well-dooers, ſo chaſtiſements are meet for offenders.

Hee

He that will blame another, muſt firſt bee blameleſſe himſelfe, eſpecially in that matter which he blameth another for.

It is beſt dealing with an enemy, when he is at the weakeſt.

The better ſort eſchew euill for ſhame, but the cómon people for feare of puniſhment.

Lawes not executed, are of no value, and as good not made, as not practiſed.

It is better for euery man to amend one, in doing his dutie, then euery one to ſeeke faults in others, without amending errors in himſelfe.

Things that are wrongfully gotten, haue no certaine aſſurance.

Not as men would, but as men may, and as the nature of things doe require, ſo ſhoulde they deale.

VVhere flatterers beare rule, things come to ruine.

Such is the man and his manners, as his delight and ſtudie is.

By diligence and paines taking, all may bee mended that is amiſſe.

VVhen things are in extreamitie, it is good to be of good cheere, and rather indeuour to mend them, then cowardly to faint and diſpaire of all.

Negligence and want of care, dooth cause much woe.

To thinke well and doe well, ought continually to be kept in remembrance.

They that truſt much to theyr friendes, know not how ſhortly teares be dried vp.

Countries and ſtates, are the rewards of valiant and couragious perſonages.

God and Nature, doth ſet all things to ſale for labour.

Great is the value of order & fore-ſight to gouerne things well.

Diſcord & want of knowledge cauſeth confuſion.

Man can better ſuffer to be denied then to be deceiued.

Lingering is moſt lothſome where neceſſity requireth haſt.

The carefulneſſe of the wicked, quickeneth the godly to looke about them.

All paſſages are open to the ſtout and valiant minded man.

Flying tales and flattering newes, doe neuer good to any ſtate.

Tis better to fight with an enemie at our owne home, then for him to fight with vs in our Country.

Priuate welfare, is to bee preferred before

ommon weale.
VVords are vnfit weapons to withſtand ar-
nour.
VViſemen being wronged, are to be feared
f the wrong dooers.
Careleſſe men, are euer moſt nigh vnto
eyr owne harme.
Faire promiſes make fooles faine, and flat-
rers ſeeke by diſcrediting others, to benefit
emſelues.
Good men, ſometimes are in greater dan-
r for ſaying the truth, then euill men for
eaking falſely.
Of one inconuenience oftentimes ſuffered,
any miſchiefes commonly followes.
Forberance of ſpeech is moſt dangerous,
hen neceſsity requireth to ſpeake.
A bold ſpeech vpon a good cauſe, deſerueth
nour.
Through diligence, and care, things may
redreſſed, which were by ſloth and negli-
nce forlorne.
He that doth wrong, giueth cauſe of warre,
t he that ſeeketh the redreſſe of wrong.
Counſellors ſpeaking for the beſt, do often-
nes beare the greateſt blame.
The leſſe one feareth his enemy, the nigher
is to his owne harme.

Tis better to beginne warre, then to abide warre.

Such as are careleſſe in their owne cauſes hardly can be carefull about other mens affaires.

Corrupt officers, neuer want matter to ſatisfie their corrupt mindes.

Such as liue in libertie, cannot brooke either bondage or tyrannie.

It is folly to refuſe the ayde of a ſtrange whē we may haue it, & ſtand in need there

Theſe three chiefe poynts are neceſſari belonging to a Counſellor, to be bold, plain and faithfull.

That citty is of no value, the which is not abilitie enough to puniſh wrong doers, ne ther is that Common-weale any thing wo at all, where pardon, & interceſsion preuai againſt lawes.

The minde of man is man himſelfe, & n deth continuall teaching.

The minde of man is his guide in all thin and the ſame is onely to be inſtructed, & t ned vp with knowledge and learning.

To know well, and to doe well, are the t poynts belonging to vertue.

The beginning of all vertue is wiſedom the end of vertue is man-hood and cour

By the one wee know what to doe, by the other, we preſerue and maintaine our ſelues.

Vertue is praiſed of many men, but very few deſire to follow her effectually.

Honour got by vertue, hath perpetuall aſſuraunce.

Pleaſure bought with ſorrowe, cauſeth repentance.

That man cannot long endure labor, which wanteth his naturall kind of reſt.

Though that all new chaunces cauſeth preſently new thoughts; yet thereby we attaine more ſtedfaſtnes againſt miſhaps to come.

VVithout harmony, nothing is ſeemely or pleaſant; and by concord or diſcord, all Cōmon weales doe ſtand or decay.

Diuers conditions, can neuer ioyne harts in feruent affection.

After the vnlawfull getting of a couetous father, followeth the riotous ſpending of a prodigall ſonne.

Ita viuendū eſt cum hominibus, tanquam Deus videat, ita loquendum tanquam Deus audiat.

Omnia preclara rara: nec quicquam difficilius quam reperire quod ſit omni ex parte in ſuo genere perfectum.

Of

Of Similitudes.

Defi. *Similitudes or likenesses, are the image or pictures of the things to which they are compared; liuely explaining one thing in a fa different obiect.*

AS that member is nothing profitable, b rather hurtfull to the body, which corruption is lame and vnperfit, so that su iect whose minde is drawne into sundry pra tises of discord, working the disquiet of a c mon peace and tranquilitie, may iustly b cut off, as an vnprofitable part, or canker i Common-wealth.

As the vertue of a Prince is the chiefest a thoritie of the magistrate, so are the good c ditions of Rulers, the best stay and strong defence of inferiors.

As hee is not fortunate which is poore a deformed, so they are not to bee account happy; which are onely rich and beautifull

As plants measurably watred, grow the b ter, but being watred too much, are drown and die, so the minde with moderate labo refreshed, but with ouer-much, is vtte dulled.

Eu

Euen as things vainely begun, are easily left of, so things with great feare accepted, vvith much diligence are obserued.

As any thing, be it neuer so easie is hard to he idle, so any thing, bee it neuer so hard, is asie to the wit well imployed.

As a shyp hauing a sure anker, may lye safe n any place, so the minde that is ruled by erfit reason, is quiet euery where.

As the precious stone *Sandastra*, hath no-ing in outward appearance but that which emeth blacke, but beeing broken, poureth orth beames like the sun; so vertue shew-h but bare to the outward eye, but beeing ierced with inward desire, shineth like chri-all.

As that fire smoaketh not much which fla-eth at the first blowing, so the glorie that ightly shineth at the first, is not greatly en-ed at; but that which is long in getting, alwaies preuented by enuie.

As the man that drinketh poyson, destroy-h himselfe therewith, so hee that admitteth riend ere he perfectly know him, may hurt mselfe by too much trusting him.

As the perfit golde which is of a pure sub-nce, sooner receiueth any forme then the rdie steele, which is a grosse and massie metrall;

mettall; ſo womens effeminate mindes, are more ſubiect to ſuddaine affection, and are ſooner fettered with the ſnare of fancie, then the hard harts of men.

As golden pillars do ſhine vpon the ſockets of ſiluer, ſo doth a faire face with a vertuous minde.

Like as a good Muſition, hauing any key or ſtring of his inſtrument out of tune, doth not immediatly cut it off, and caſt it away, but either with ſtraining it higher, or ſlaking it downe lower, by little and little cauſeth it to agree; ſo ſhoulde Rulers rather reform tranſgreſſors by ſmall corrections, then ſeeke to caſt them away for euery treſpaſſe.

As *Apollidorus* was wont to ſay of *Chriſippus* bookes, that if other mens ſentences were left out, the pages would bee voyde: ſo may wee ſpeake of Brokers, for if other men enioyed their goods, their ware-houſes would be quickly emptie.

As no ſoule is exempt from ſome mixture of folly, ſo there is no ſoule cleane exempt from the ſeedes of vertue.

As the ſtrong bitternes of the Allow-tree taketh away the ſweetnes of the ſweeteſt hony, ſo euill works deſtroy and take away the prayſe of good deedes.

As a veſſell is knowne by the ſounde, whether it be whole or broken; ſo are men prooued by theyr ſpeech, whether they be vviſe or fooliſh.

As vvine, in *Platos* opinion, is the daughter of veritie, ſo loue, in *Lamblichus* cenſure, is the fruite of idlenes.

As in feaſts, hunger is the beſt ſauce, ſo of gueſts, mirth is the moſt welcome.

As the occurrence of many things bringeth much trouble, ſo the conſideration thereof, procureth experience.

As thoſe things are counted vaine vvhich procureth no profit, ſo whatſoeuer hangeth on profit, is impertinent if it pertake not with vertue.

Like as a battered or crazed ſhyp, by drining in of water, not onely drowneth herſelfe but all thoſe that are in her; ſo a Ruler, by vſing viciouſnes, deſtroyeth not himſelfe alone, but all others beſides that are vnder his gouernment.

As ignorant Gouernours bring their counſey into many inconueniences, ſo ſuch as be deuiliſhly politique, vtterly ouerthrowe the ſtate.

As trueth is the center of religion, ſo contrary opinions founded on euil examples, are

the

the corruptions of this worlde, and the brin
gers in of Atheiſme.

As it becommeth ſubiects to be obedient t
theyr Soueraigne, ſo it behooueth that th
King bee carefull for the commoditie of h
Common-weale.

As there is no deliberation good that har
geth on delay; ſo no counſaile is profitabl
that is followed vnaduiſedly.

As that kingdome is moſt ſtrongeſt whe
obedience is moſt nouriſhed, ſo the ſtate
moſt dangerous where the ſouldiour is mo
negligently regarded.

As no Phiſition is reputed good, that he
leth other, and cannot heale himſelfe, ſo is
no good magiſtrate, that cōmaundeth oth
to auoyde vices, and will not ſhun euill hi
ſelfe.

As honour conſiſteth in our knowledge
abilitie to puniſh, not in our power to en
it with many perrils, ſo pollicie dependeth
much on diſſembling things wee cannot
medy, as releeuing them by danger
leagues.

As milde aunſwers reconcile diſpleaſure
bitter ieſts, when they taxe too neerely,
too trulie, leaue a ſharpe remembrance
hind them.

As the greene leaues outwardly, ſheweth
hat the tree is not dry inwardly, ſo the good
orks openly, teſtifie the zeale of the hart in-
ardly.

Like as a gouernour of a ſhyp is not choſen
r his riches, but for his knowledge, ſo ſhold
e chiefe magiſtrate in euery Citty, be cho-
n rather for his wiſedome and godly zeale,
en for his wealth and great poſſeſsions.

s the goodneſſe of wiſe men continuallie
nendeth, ſo the malice of fooles euermore
reaſeth.

s libertie maketh friends of enemies, ſo
ide maketh enemies of friends.

s they which cannot ſuffer the light of a
ndle, can much worſe abide the brightnes
he ſunne; ſo they that are troubled vvith
al trifles, would be more amazed in waigh-
matters.

s fire caſt into the water, is quickly quen-
d, ſo a falſe accuſation againſt an honeſt
, is ſoone extinguiſhed.

s the canker eateth and deſtroyeth yron,
looth enuie eate and conſume the harts of
enuious.

s the ſauour of ſtinking carrion is noiſom
hē that ſmell it, ſo is the ſpeech of fooles
ous to wiſemen that heare it.

As

As the wicked & malicious person is most hardie to commit greatest crimes: so is hee most cruell and ready, wickedly to giue sentence against another for the same offence.

As men eate diuers thinges by morsels, which if they should eate whole wold choak them, so by diuers dayes we suffer troubles, which if they should all come together, they would make an end of vs in one day.

As sinne is naturall, & the chastisement voluntary, so oft the rigour of iustice to be temperate, so that the ministers thereof, should rather shew compassion then vengeaunce; wherby the trespassers should take occasion to amend theyr sinnes passed, and not to reuenge the iniurie present.

As the knowledge of God, ought not to be vnperfect or doubtfull, so prayer should not be faint or slacke, without courage or quicknesse.

Though the wood bee taken from the fire, and the embers quenched, yet neuertheless the stones often-times remaine hote & burning, so the flesh though it be chastised with hote and dry maladies, or consumed by many yeeres in trauaile, yet concupiscence abideth still in the bones.

In all naturall things, nature is with ver[y] litt[le]

little contented, but the ſpirit and vnderſtanding is not ſatisfied with many things.

Seruaunts when they ſleepe, feare not theyr maiſter, and they that be bound, forget their fetters; in ſleepe alſo vlcers and ſores leaue ſmarting, but ſuperſtition alone vexeth a man when he ſleepeth.

As darnel ſpringeth vp among good wheat, and nettles among roſes, euen ſo enuy groweth vp among vertues.

As the leaues of a booke which is ſeldom vſed, will cleaue faſt together, euen ſo the memory waxeth dull, if it be not oft quickened.

Like as an Adamant draweth by little and little the heauie yron, vntill at laſt it bee ioyned with it: ſo vertue and wiſedome drawe mens minds to the practiſe thereof.

The man that bringeth an infirmed body to any kinde of voluptuous delight, is like him which bringeth a broken ſhyppe into the raging Seas.

As a veſſell cannot bee knowne whether it be whole or broken, vntill it haue liquor in it, ſo can no man be knowne what hee is, before he be in authoritie.

They which goe to a banquet onely for the meates ſake, are like them which goe onely to fill an empty veſſell.

As

As Phiſitions with theyr bitter drugs doe mingle ſweet ſpyces, that the ſicke patient might the more willingly receiue them; ſo ought bitter rebukes to be mingled with gentle admonitions, that the offender might be the better brought to amendement.

As it is great fooliſhnes to forſake the cleer fountaines, and to drinke puddle water, ſo it is great folly to leaue the ſweete doctrine of the Euangeliſts, and to ſtudy the dreames of mens imaginations.

As the body of man by nature is mortall, lumpiſh, & heauie, delighting in thoſe things which are viſible, and temporall, & alwaies of it ſelfe ſinketh downward; ſo the ſoule, being of a celeſtiall nature, enforceth herſelfe to flye vpward with great violence; & vvith all her might ſtriueth & wraſtleth againſt the heauie burthen of the earthly body, deſpiſing thoſe things which are mortall, and only deſiring things permanent and immortall.

Vt ad curſum equus, ad arandum bos, ad indagandum canis; ſic homo ad duas res intelligendum, et agendum natus eſt quaſi immortalis Deus.

Vt ager quamuis fertilis, ſine cultura fructuoſus eſſe non poteſt, ſic ſine doctrina animus.

C

Of Brauerie.

Defi. *Brauery is a riotous exceſſe, eyther in apparrell or other ornament; it is alſo a part of pride, and contrarie to detencie and comlineſſe.*

PRide ioyned with many vertues, choakes them all.

Exceſſe of brauery, brings a man of much wealth quickly to pouertie.

They that rather delight to decke their bodies then their ſoules, ſeeme men rather created for theyr bodies then theyr ſoules.

Exceſſe in vanitie, hath neuer end.

Theft or violent death, euer waiteth at the heeles of exceſſe.

They neuer can be carefull to keep a mean in husbanding other mens wealth, which are careleſſe in beſtowing their owne ſubſtance vpon exceſſe.

To ſpend much beyond power, and hope much vpon promiſes, make many men beggers which were left wealthy.

Hee that imployeth his ſubſtance in brauerie, is the Meercers friend, the Taylers foole, and his owne foe.

The cauſe why brauerie is ſo much eſteemed, is the reſpect the worlde taketh of the out-ward appearance, and neglect of the inward excellence.

Howe vaine a thing is brauerie? which is borrowed from the wormes, laboured by the handes, bought with much charge, and defacſt with any ſpot.

There are three things that coſt deerely, & conſume quickly, a faire woman that is vnchaſt; a rich garment that hath many cutts, and a wealthy ſtock on an ill husband.

A foole clothed in a gay garment, if hee get any curteſie, may thanke his weede, and not his wit.

All outward ornaments are toyes of vanity, but an humble ſpirit is a token of pietie.

As the weede cannot be eſteemed precious for the faire flower which it beareth, ſo ought no man to bee accounted vertuous, for the gay garment which he weareth.

Building may be ouerthrown with winde, apparrell conſumed with moaths; what follie is it then for men, to delight in that which the light winde can waſt, & the ſmall worme deſtroy?

Epaminondas frugalitie made him to be admired, where the exceſſe of *Alcibiades* cauſe

sed him to be suspected.

VVhy should man be proude of his apparrell, seeing the flowers haue better collours, the Spiders haue finer threds, and the Muskcats sweeter excrements?

Rich cloathes are beggers weedes to a discontented minde.

Brauerie of apparrell is woorth nothing, if the minde be miserable.

Desire of that we cannot get, torments vs, hope of that we may haue, comforts vs, and the brauery of that wee possesse, makes vs proude.

As oyle beeing cast vpon the fire, quencheth not the flame; so brauerie bestowed vpon the bodie, neuer humbleth the soule.

As it is no wisedome, in admiring the scabbard, to despise the blade; so it is meere folly, to praise a man for his brauery, and discommend him for his decencie.

Rayne can neuer cause that corne to bring forth anie fruite, which is sowne vppon hard stones; nor speech cannot perswade a proud man to become an enemy to braue apparrell.

Splendida sit nolo, sordida nolo cutis.
Sint procul á nobis iuuenes, vt fœmina, compti.

Of Boasting.

Defi. *Boasting is a part of pride, wherein a man seeketh to extoll himselfe vaine-gloriously beyond his deseruings; or the repute of the world for any action doone.*

A Dogge that barketh much, will bite but little, and the man that vseth to make great promises, will yeeld but small performance in the end.

Good wits, are often hindered by shamefastnesse, and peruerse wits are boldened by impudencie.

Many mens threatnings be more feareful in hearing, then hurtfull in effect.

He boasteth in vaine of his great linage, that hauing no goodnes in himselfe, seeketh to be esteemed for the nobilitie of his aunceston.

Greater offers are often promised in words then performed in deedes.

There be many, which with great eloquence blazing deeds doone in warre, can vse their tongues, but fewe are those that at the brunt haue harts to venture their liues.

VVhere the matter it selfe bringeth credit a man with his glosse deserueth small commen-

nendation.

Great boaſt giueth leaſt courage, and ma-
y words are ſigne of ſmall wit.

Zerxes that boaſted to ouer-run all Greece
ith his Armie, to drinke vp the Riuers, and
ake plaine the mountaines; fearefully fled
ence in a Skiffe, after hee had preſumptu-
uſly entred the Countrey with a hundred
houſand ſouldiours.

Creſſus boaſting of his mighty Armie, vvas
ettily aunſwered; It is not their multitude
hich followe thee, but thy courage in lea-
ing them, which ſhall make thee famous.

Sertonius perceiuing his Armie to be proud
d puffed vp in minde through many vic-
ries, and boaſting much of their conqueſts
ſt, led them of purpoſe into the lappes of
eyr enemies, to the end that with ſtrypes
ey might learne moderation.

No man may truly brag of what hee hath,
h what he hath may be loſt.

To boaſt of fortune, is folly; for whom ſhe
ſed laſt, ſhe ouer-turneth next, and whom
e threwe in the duſt, ſhee raiſeth to the
one.

The vvorld can boaſt of nothing but vani-
, neyther can vanity bragge of any thing
re then the end.

Hee that boasteth himselfe to knowe all things, is most ignorant; and hee that presumeth to know nothing, is wise.

Boast is but the scumme of thought, vanishing with fading pleasures, & entertained by foolish obiects.

Great threatnings are like big windes, they bluster sore, but they end soone.

The hart that containeth it selfe, waxeth eager, but the vnbrideled tongue weakeneth the spirit.

It is foolish boast, whereby men make manifest their own ignoraunce.

VVhere good wine is, there needs no garland, and where vertues are, there needes no commendation.

Of few words, insue many effects, of much boasting, small beliefes.

Those that boast most, faile most, for deeds are silent.

To fill thy mouth with boasting, is to fill thy name with slaunder.

It is better to be silent, then to bragge or boast vaine-gloriously any thing in our own commendation.

Zeuxes when he had finished *Atalantas* picture, being ouercome with the admiration of his owne worke, writ vnderneath; Soon

may any one enuie, then imitate what I haue doone.

Pompey for his great victory vpon the seas, thought scorne of his first name, and would be called the sonne of *Neptune*.

Vanã gloriam semper sequitur infamia, et qui insolenter vtitur gloria incidit in ignominiam.

Phidias sui similem speciem inclusit inclypeo Mineruæ, cum inscribere non liceret.

Of Nature.

Defi. *Nature is that spirit or diuine reason which is the efficient cause of natural works, and the preseruing cause of those things that haue beeing, through the onely power of the heauenly VVord, which is the worke-maister of nature, and of the whole world; and hath infused into euery thing a liuely vertue and strength, whereby it increaseth, and preserueth it selfe by a naturall facultie.*

NAture in despight of tyme will frowne at abuse.

Nature hath a predominant power ouer the minde of man.

The man that lyueth obedient to nature, can neuer hurt himselfe thereby.

Actions

Actions wrought against nature, reape de-
ſpight, and thoughts aboue nature, diſdaine.

Nature is ſubiect to ſin, and ſoone allure
by the inticements of folly.

As Art is an help to nature, ſo is experienc
the triall and perfection of Art.

As nature hath giuen beautie, and vertu
gyuen courage, ſo nature yeeldeth death, an
vertue yeeldeth honor.

It is an old plague in mans nature, that ma-
ny men (for the moſt part) leaue the amen-
dement of theyr liues farre behind them, t
ſette theyr honours the more before them.

Nature is aboue Art in the ignorant, an
vertue aboue all thinges is eſteemed of th
wiſe.

It is hard to ſtraighten that by Art, which i
made crooked by nature.

Nature is pleaſed in the eye, reaſon in th
minde, but vertue in them both.

Conſider what nature requires, & not how
much affection deſires.

That which is bredde in the bone, will ne-
uer out of the fleſh, and what nature hat
made, Art cannot cure.

Nature guideth beaſtes, but reaſon rulet
the harts of men.

VVhere in one man doe meet incertainti

of affection, and mallice of nature; there is no other hope in him, then diſtruſt, periury, words, and reuenge.

No fortune can diſmay him, to whom Nature hath giuen magnanimity of mind.

Nature is higher priſed then wealth, & the loue of our Parents, ought to bee more precious then dignitie.

Fyre cannot be hid in the ſtraw, nor the nature of man ſo concealed, but at the laſt it will haue his courſe.

Cineus the Phyloſopher, was of thys opinion, that when the Gods framed Nature, they went beyond theyr skill, in that (quoth he) the maker was ſubiect to the thing made.

VVhere nature is vicious, by learning it is mended, and where it is vertuous, by skill it is augmented.

There is no greater bond then duty, nor straighter lawe then nature; and where nature inforceth obedience, there to reſiſt, is to striue againſt God.

Better is ſeueritie in nature, then contempt of nature.

Liberall ſciences are moſt meet for liberall men, and good arts, for good natures.

Nature without learning and good bringing vp, is a blinde guide; learning without nature,

nature, wanteth much; and vse without the two former, is vnperfect.

Nature beeing alwaies in a perpetuall motion, desireth to be driuen to the better part, or else shee suffereth herselfe to be waighed downe as a ballance to the worser.

Nature is our best guide, whom if wee follow, we shall neuer goe astray.

Nature friendly sheweth vs by many signes what shee would, what she seeketh, & vvhat she desireth; but man by some strange meanes wexeth deafe, and will not heare what shee gently counselleth.

Nature is a certaine strength & power put into things created by God, who giueth to each thing that which belongeth vnto it.

To striue against nature, is like the monstrous broode of the earth, to make warre against the Gods.

Quod satiare potest diues natura ministrat.
Quod docet infrænis gloria, sine caret.

Hoc generi hominum natura datum, vt quaim familia laus aliqua fortè floruerit, hanc ferè qui sunt eius stirpis (quod sermo hominũ ad memoriam patrum virtute celebretur) cupidissim persequantur.

Of

Of Life.

Defi. *Life, which we commonly cal the breath of this worlde, is a perpetuall battaile, and a ſharpe skirmiſh, wherein wee are one while hurt with enuie, another while with ambition, and by and by with ſome other vice, beſides the ſuddaine onſets giuen vppon our bodies by a thouſand ſorts of diſeaſes, & floods of aduerſities vpon our ſpirits.*

Life is a pilgrimage, a ſhadowe of ioy, a glaſſe of infirmitie, and the perfect pathway to death.

All mortall men, ſuffer corruption in theyr ſoules, through vice; and in theyr bodyes through vvormes.

It is a miſerable life where friendes are feared, and enemies nothing miſtruſted.

VVhoſe death men doe wiſh, his life they alwaies hate.

It is better not to liue, then not to knovve how to liue.

Mans life is weake & fraile, and filled vvith much troubleſome buſineſſe, in prouiding things neceſſary to ſuffiſe it, & things needfull to keepe it from miſerie.

It

It is hard for a man to lyue well, but very easie for him to dye ill.

In lyfe there is tyme left to speake of the incombrances of fancie, but after death no possible meanes to redresse endlesse calamitie.

If a good man desire to lyue, it is for the great desire he hath to doe good; but if the euill desire to lyue, it is for that they would abuse the world longer.

The chyldren of vanitie call no time good but that wherein they liue according to their owne desires.

Mans lyfe is like lightning, which is but flash, and the longest date of his yeeres, is but as a bauens blaze.

Men can neither inlarge their lyues as they desire, nor shunne that death which they horre.

A detestable life, remoueth al merrit of honourable buriall.

It is better to lyue in meane degree, then high disdaine.

By lyfe groweth continuaunce, and death all things take end.

Life & death are in the power of the tong

The man that desireth life, & feareth death ought carefully to gouerne his tongue.

The breath that maintaineth lyfe, endeth it.
A good life, is the readieſt way to a good ame.
Better it is to be careſull to liue well, then eſirous to liue long.
A long lyfe, hath commonly long cares an-xed with it.
Moſt men in theſe dayes, wil haue precepts be ruled by theyr life, and not theyr lyfe be gouernd by precepts.
Mans life ought to be like vnto an image, at hath euery part perfit in it.
Our lyfe ought not to depend vppon one ely hope, no more then a ſhyppe is to be ied with one anker.
ooles when they hate theyr lyfe, will yet ire to lyue, for the feare which they haue death.
yfe is a lyfe by name, but a troubleſome our in deed.
careleſſe man doth neuer liue honeſtly.
ans life is lent him for a time, and hee that e it, may iuſtly demaund it when he will.
hey lyue very ill, who alwaies thinke to e.
o a man in miſery, lyfe ſeemeth too long, to a worldly minded man lyuing at plea-, lyfe ſeemeth too ſhort.

VVhat

VVhat a ſhame is it, ſaith *Theophraſtus*, ſo men to complaine vpon God, for the ſhor neſſe of their life, when as they themſelue as ſhort as it is, doe through riot, malic murthers, care, and warres, make it muc ſhorter, both in them ſelues and others?

—— *hoc eſt*
Viuere bis, vitâ poſſe priore frui.
Eſt noſtra vino vita quam ſimillima
Aceſcit, eſt quum reliqua parua portio.

Of the Soule.

Defi. *The ſoule is a created ſubſtance inui ble, incorporall, immortall, reſembling t image of her Creator; a ſpirit that giueth li to the body where-vnto it is ioyned, a nat alwaies mouing it ſelfe, capable of reaſon the knowledge of God, to loue him, as bei meet to be vnited to him through loue, to et nall felicitie.*

THE greateſt thing that may be ſaid to contained in a little roome, is the ſoul a mans bodie.

An holy & vndefiled ſoule, is like heau hauing for her Sunne, vnderſtanding, & zeale of iuſtice and charitie; for the Moo fayt

yth; and her vertues for the ſtarres.
Euery ſoule, is eyther the ſpouſe of Chriſt,
the adultreſſe of the deuill.
The minde is the eye of the ſoule.
The ſoule is compounded of vnderſtan-
ng, knowledge, and ſence; from which all
iences and Arts proceede, and from theſe
ee is called reaſonable.
The ſoule is deuided into two parts, the
e ſpirituall or intelligible, where the diſ-
urſe of reaſon is; the other, brutiſh, which
he ſenſuall will of it ſelfe, wandring where
motions contrary to reaſon reſt, and de-
hting onely to dwell, where euill deſires
e inhabite.
he actions of the ſoule, are will, iudge-
nt, ſence, conceiuing, thought, ſpirit, ima-
ation, memorie, vnderſtanding.
he incomparable beautie of the ſoule, is
dence, temperance, fortitude, & iuſtice.
ll the felicitie of man, as well preſent as to
ne, dependeth on the ſoule.
he ſoule is the organ and inſtrument of
d, whereby he worketh in vs, and lifteth
p to the contẽplation of his diuine pow-
nd nature.
he ſweeteſt reſt and harbor for the ſoule,
conſcience vncorrupted.

If

If thy ſoule be good, the ſtroke of De
cannot hurt thee, for thy ſpirit ſhall liue bl
ſedly in heauen.

It is not death that deſtroyeth the ſoule,
a badde lyfe.

A ſound ſoule, correcteth the naughtin
of the body.

As they that haue healthfull bodies, ea
endure both cold and heat, ſo they that h
a ſtaied and ſetled ſoule, haue the domi
ouer anger, griefe, ioy, and all other thei
fections.

All mens ſoules are immortall, but
ſoules of the righteous are immortal and
uine.

It is good to haue a regard to the healt
the mind, that the body therby may be
ſerued from danger.

The power of the minde is two-folde;
part is in the appetite, the other in rea
which teacheth what is to bee followed,
what to bee eſchued. By thys, reaſon c
maundeth, and appetite obeyeth.

The diſeaſes of the body are eaſie to b
red, but for the malady of the minde, no
dicine can be found.

The pleaſure of the minde excelleth
pleaſures of the body.

The body considereth nothing but what is
esent, the minde conceaueth what is past,
d what is to come.

The soule of man, saith *Solon*, is an incor-
ptible substance, apt to receiue either ioy
paine, both heere, and else where.

The soule despiseth all worldly businesse, &
eing occupied onely about heauenly mat-
s, shee reioyceth greatly when she is deli-
red from these earthly bands.

While the soule is in the company of good
ople, it is in ioy; but when it is among e-
men, it is in sorrow and heauines.

s the body is an instrument of the soule,
s the soule an instrument of God.

he body was made for the soule, and not
soule for the body.

ooke howe much the soule is better then
body, so much more grieuous are the
ases of the soule, then the griefes of the
dy.

y the iustice of God, the soule must needs
mmortall, and therfore no man ought to
lect it, for though the body dye, yet the
le dieth not.

he delights of the soule are, to knowe her
ker, to consider the works of heauen, and
now her owne state and being.

Tres vitales ſpiritus creauit Omnipotens, vnus qui carne non tegitur: alium, qui carne tegitur ſed non cum carne moritur: tertium, qui carne tegitur, et cum carne moritur. Primus Angelorum, ſecundus hominum, tertius brutorum eſt.

Anima dum viuificat corpus anima eſt, dum vult animus, dum ſcit meus, dum recolit memoria, dum rectum iudicat ratio, dum ſpirat ſpiritus, dum aliquid ſentit ſenſus eſt.

Of the Sences.

Defi. *Sences are the powers of the ſoule & body, in number fiue; ſeeing, hearing, ſmelling, taſting, and touching.*

THe eyes were giuen to men, to be as were theyr watch-towers and ſentine the guiders and leaders of the body.

Of more validitie is the ſight of one ey then the attention of ten eares; for in tha man ſeeth, is aſſurance, and that hee heare may be an error.

The piercing power of the ſight, is able reade *Homers Iliads*, though they were wr ten in the compaſſe of a nut-ſhell.

Marcus Varro was ſurnamed *Strabo* for quick ſight, that from *Lilæbeum* a prou

Sicilia, he could tell the number of the saile ſhyppes which came out of the Hauen of rthage.

The eyes are the iudges & ſeat of the mind.

The eye is the moſt precious part of the dy; and therefore it is ſaide, I will keepe ee as the apple of mine eye.

The eyes are the windowes of the body, or her of the ſoule, which is lodged in it.

The ſight is the chiefeſt ſence, and the firſt iſtreſſe that prouoked men forward to the dy and ſearching of knowledge and wiſe- me.

That which the eye ſeeth, the hart is often eued at.

The ſence of the eyes aunſwereth to the e- ent of fire.

Nihil eſt difficilius quam á conſuetudine oculum mentis aciem abducere.

Hearing.

The eare tryeth the words, as the mouth taſteth meate.

To whom ſoeuer at the firſt, the ſence of ring is denied, to thē the vſe of the tonge ll neuer be graunted.

The eares of a man, & the eares of an Ape not to be moued.

Nothing is more pleasant to the eare, th
varietie.

Plinie writeth a wonderfull example of t
sence of hearing; that the battaile which w
fought at Sybaris, the same day was heard
Olympia, the places beeing aboue fiue hu
dred miles distant.

The sence of hearing, is aunswerable to
element of the ayre.

*Qui audiunt audita dicunt, qui vident pl
sciunt.*

Smelling.

THe sence of smelling, is neerely coni
ned with the sence of tasting.

The sence of smelling, is not only for p
sure, but profit.

Sweet smells, are good to comfort the
rits of the head, which are subtile and p
and stinking sauours are very hurtfull fo
same.

Albeit euery thing that smelleth well,
not alwaies a good taste; yet what-soe
man findeth good to his taste, the same
also a good smell; and that which is fou
haue an ill relish, the same hath also a
smell.

This sence of smelling, agreeth with th

d fire ; becauſe ſmells are ſtirred vp by
ate, as ſmoake by fire, which afterward by
eanes of the ayre, are carryed to the ſence
ſmelling.

Non bené olet, qui ſemper olet.

Taſting.

'He ſence of taſte, is that ſence whereby
the mouth iudgeth of all kindes of taſte.
he iudgement of taſte is very neceſſarie
mans life, and eſpecially for the nouriſh-
nt of all liuing creatures, becauſe al things
ich the earth bringeth forth, are not good
them.

aſte (as is ſaid before of ſmelling) is not
ly for pleaſure, but alſo for profit.

his ſence of taſting, aunſwereth to the e-
ent of ayre.

ellectus ſaporum eſt cæteris in prima lingua,
ini inpalato.

Touching.

He ſence of touching, aunſwereth the e-
lement of the earth ; to the end it might
e better with thoſe things that are to be
hereby.

e vigour and ſence thereof, ought to be
together, and throughout, and ſuch as

taketh more faſt and ſurer hold then any
the reſt.

Senſuum ita clara iudicia et certa ſunt,
optio naturæ noſtræ detur, et ab ea Deus ali
requirat, contenta né ſcit ſuis integris in cor
tiſque ſenſibus, an poſtulet melius aliquid,
vidiam quod quærat amplius.

Nos Aper auditu, Linx viſu, Simia guſtu,
Vultur odoratu, nos viuat Aranea tactu.

Of Children.

Defi. *Our chyldren are the naturall and*
iſſues of our ſelues, of the ſelfe ſame mo
and temprature begot by the worke of na
and made by the power of the Almighty.

CHildren are a bleſsing of God, beſto
vpon man for his comfort.

Chyldren according to theyr bringing
prooue eyther great ioy, or great grie
theyr parents.

That chyld is not bound in duty to hi
rents, of whom he neuer learnt any ver
inſtruction.

VVhatſoeuer good inſtructions chy
learne in theyr youth, the ſame they re
in their age.

The wicked example of a Father, is a great rouocation of the ſonne to ſinne.

Nothing is better to bee commended, in a ather, then the teaching of his children by ood enſample, as much as by godly admo- tion.

Children by theyr laſciuious and vngodlie ducation, growe in time to be perſons moſt onſtrous and filthy in conuerſation of li- ng.

The fault is to bee imputed vnto the Pa- nts, if chyldren for want of good bringing p, fall to any vnhoneſt kind of life.

As thoſe men which bring vp horſes, vvill ſt teach them to follow the bridle: ſo they at inſtruct chyldren, ought firſt to cauſe em to giue eare to that which is ſpoken.

Men ought ſaith *Seneca*, to teach their chil- n liberall Sciences, not becauſe thoſe ſci- ces may giue any vertue, but becauſe their nds by them, are made apt to receiue any rtue.

Thoſe chyldren which are ſuffered eyther eate much, or ſleepe much, be common- dull-witted, and vnapt to learne.

s waxe is ready and plyant to receiue any de of figure or print: ſo is a young child to receiue any kinde of learning.

The

The youngeſt plants well kept, becom great trees, and children well brought v moſt worthy men.

The childe that hath his minde more co ſtant then his yeeres, yeelds many hopes o ſtaied and toward age.

Hee that corrects his ſonne, and brings h vp in awe, giue his ſonne an example how bring vp his own children afterward in hu ble obedience.

He that letteth his ſonne runne at his ow libertie, ſhall finde him more ſtubborne t any head-ſtrong Colt, when he commeth be broken.

The beſt way to make thy children to l thee when thou art olde, is to teach them bedience in theyr youth.

VVoe be to thoſe parents, whoſe chyld miſcarry through want of good educatio

Nothing either ſinketh deeper, or clea faſter in the minde of man, then thoſe r which he learned when he was a child.

The ſonne cannot but proſper in all his faires, which honoureth his parents with reuerence due vnto them.

Chyldren are ſoone pleaſed, and ſoone pleaſed.

VVhen thy father waxeth old, remem

he good deeds he hath doone for thee when hou waſt young.

Thou haſt liued long enough, if thou haſt ued to releeue the neceſsitie of thy father in is old age.

The lavve of nature teacheth vs, that vve hould in all kindnes loue our parents.

The child is bound vnto his fathers will.

Thoſe children that denie dutifull obedince vnto theyr parents, are not vvorthie to ue.

Solon made a law, that thoſe parents ſhould ot be relieued in theyr old age, of their chilren, which cared not for their vertuous inging vp.

Cornelia coũted her children to be her chieſt treaſure, and riches.

No puniſhment can bee thought great enough, for that child which ſhould offer vience to his Parents; for whom (if there ere occaſion offered) he ſhould be ready defend with loſſe of his owne life.

Striue not in wordes with thy Parents, although thou tell the truth.

Solon being asked why hee made no law for aracides; aunſwered, that he thought none ould be ſo wicked.

Særeus in vitium puer eſt monitoribus aſper.

Mag-

Magnam vim, magnam necessitudinem, mag
nam possidet religionem paternus, maternusqu
sanguis; ex eo si qua macula concepta est, no
modo elui non potest, verum eó vsq; permanat
animum vt summus furor, atque amentia co
sequatur eum.

Of Youth.

Defi. *Youth is the fourth age of man, then*
men grow in body, in strength, and reaso
in vice and vertue: and at that age the na
ture of a man is knowne, and whereunto he
bendeth his minde, which before could not be
discerned, by reason of the ignorance of his
age.

YOuth that heeretofore delighted to t
theyr vertues in hard armors, take no
their whole delight and content in delic
and effeminate amors.

VVantonnesse, libertie, youth, and rich
are alwaies enemies to honestie.

The deedes that men cõmit in their you
were neuer yet found so vpright and hon
but it was thought more paise-worthy to
mend them then declare them.

As the Cipres tree, the more it is wate

he more it withereth, & the oftener it is lop-
ed, the ſooner it dyeth; ſo vnbridled youth,
he more it is by graue aduiſe counſailed, or
ue corrections controled, the ſooner it fal-
o confuſion.

VVhere vice is imbraced in youth, there
ommonly vertue is neglected in age.

Youth for the moſt part followeth wanton
it too wilfully, neuer preuenting perrils
hile they are paſt, nor dreadeth dangers
hile they be halfe drowned.

Youth fiereth his fancie with the flame of
uſt, & old age fixeth his affections with the
eate of loue.

Young yeeres make their account onely of
he gliſtering ſhew of beauty, but gray haires
eſpect onely the perfit ſubſtance of vertue.

The minde of a young man is momentany,
is fancie fading, his affections fickle, his loue
ncertaine, & his liking as light as the wind;
is fancie fiered with euery new face, and his
inde moued with a thouſand ſundry moti-
ns, lothing that which of late he dyd loue,
nd liking that for which his longing minde
oth luſt, frying at the firſt, and freezing at
e laſt.

The follies that men cõmit in their youth,
e cauſes of repentance in old age.

Cupid

Cupid alloweth none in his court, but young men that can ſerue, freſh & beautifull to delight, wiſe that can talke, ſecret to keepe ſilence, faithfull to gratifie, and valiant to reuenge his miſtreſſe iniuries.

It is not loue, but ſorrow, not mirth, but diſpleaſure, not taſte, but torment, not delight but deſpight, not ioy, but annoy, not recreation, but confuſion, when in a louer there is not both youth and libertie.

The prime of youth, is as the flowers of the Pine tree, which are glorious in ſight, & vnſauorie in the ſmell.

Youth, if it bluſh not at beautie, and carry antidots of wiſedome againſt flatterie, folly will be the next hauen he ſhall harbor in.

He that in youth guideth his life by reaſon ſhall in age finde the ready foote-path from ruine.

There is nothing ſweeter then youth, nor ſwifter decreaſing while it is increaſing.

Young vvillowes bend eaſily, & greene wits are intangled ſuddainly.

So tutor youth, that the ſinnes of age be not imputed to thee.

Impardonable are theyr offences, that in heaping vp of riches, forgette to bring vp youth in honeſt manners.

Youth well inſtructed, maketh age wel diſ-
poſed.

Hee is moſt perfit, which adorneth youth
with vertues.

Noble wits corrupted in theyr youth with
ice, are more vngracious then peſants that
re borne barbarous.

The better that a child is by byrth, the bet-
er ought he in his youth to be inſtructed.

The impreſsion of good doctrine ſtampt in
outh, no age nor fortune can outweare.

Examples are the beſt leſſons for youth.

VVhen young men will ſport and recreate
hemſelues, let them beware of riot, and re-
hember modeſtie.

Youth ought to vſe pleaſure and recreati-
n, but as naturall eaſe and reſt.

The inſtructions which are giuen to youth,
ught not to bee tedious; for beeing pithie
nd ſhort, they will the ſooner heare them,
nd the better keepe them.

Young men are no leſſe bound to theyr tu-
rs for the vertues they teach them, then to
eyr parents for the life they gaue them.

It is moſt requiſite, that Princes prouide
rtuous Tutors to inſtruct theyr children
theyr youth, that they may be after them
e better able to gouerne their kingdoms.

Semper

Semper magno ingenio adoleſcentes refræna-
di potius á gloria quam inuitandi ſunt, amputa-
da ſunt plura illi ætati, ſiquidem efflores cit inge-
rij laudibus.

Tempus iuuentutis ſua ſponte infirmum, alio-
libidine infeſtum eſt.

Of Muſick.

Defi. *Muſicke is an inſearchable and excelle-*
Art, in Which, by the true concordance
ſoundes, a ſound of harmonie is made, whi-
reioyceth the ſpirits, and vnloadeth griefe f-
the hart, and conſiſteth in time and numbe-

THE moſt commendable end of muſic
is the prayſe of God.

Diſagreeing muſick & vaine paſtimes, a
the hinderances of delight.

The brutiſh part of the ſoule, depending
the feeding beaſt without reaſon, is th
which is pleaſed, and ordered by ſounds a
muſick.

Muſick, as *Euripides* ſaith, is fitter for fun
ralls then feaſts, and rather meet for paſsio
of anger, then dalliance and delight.

Muſick vſed moderatly, like ſleepe is t
bodies beſt recreation.

Nothi

Nothing rauiſheth the minde ſooner then
uſick, and no muſicke is more ſweet then
ans voyce.

here is no law to be compared with loue,
r no Art to the art of Muſick.

One day takes from vs the credite of ano-
r, and one muſick extinckts the pleaſure
another.

Muſicke & pleaſure are euer counted beſt,
en they coſt deareſt.

Muſick ouercommeth the hart, & the hart
eth all other members.

eautie is no beautie without vertue, nor
ſick no muſick without Art.

Muſick is a comfort to the mind oppreſſed
h melancholie.

iuerſitie and change, is natures chiefeſt
ſicke.

hat muſicke looſeth moſt his ſounde and
e, which is beſtowed vpon a deafe man.

is impoſsible with great ſtrokes to make
t muſick.

he better muſick, the ſooner vaniſhed.

tience exceedeth knowledge, and mu-
begetteth patience.

he loude ſound of Drummes & Trum-
is counted a Captaines vvarfaring mu-
.

Muſick

Muſick which comforts griefe, hath pow
to renue griefe.

Shame and danger, are prides muſitians.

Hope is griefes beſt muſick, & ouercom
the deſires of the ſoule.

Muſick is the key which opens all our ſe
ces.

Muſick ouer our ſoules is both Queene
Miſtreſſe.

All things in this world, is but the muſi
of inconſtancie.

All things loue theyr likes, & the moſt
rious eare the delicateſt muſicke.

Too much ſpeaking hurts, too much
ling ſmarts, and too much muſick gluts
diſtempereth.

Muſick is the world of ſciences; for it
braceth all diſcipline, without which it
not be perfit.

Architas inuented a certaine muſicall
ſtrument, to ſtay the running witte of c
dren.

Youth ought to exerciſe themſelues in
ſick, and to employ theyr time in thoſe
monies which ſtirre vp to commenda
perations & morrall vertues, temperin
ſires, greedines, and ſorrowes; foraſmu
muſicke conſiſteth in certaine propo

nd concords of the voice.

Musick is the Load-stone of fellowship, the heerfull reuiuer of dulled spirits, & the sole elight of dauncing.

Siluestres homines, sacer interpresque Deorũ,
Cædibus et fædo victu deterruit Orpheus,
Dictus ob id lenire tigres rabidosque leones.
Vt quidam magnetes ferrũ attrahunt, at Theades qui in Aethiopia nascitur, ferrum abigit, spuitque: Ita est musices genus, quod sedet affectus, est quod incitet.

Of Dauncing.

efi. *Dauncing is an actiue motion of the bodie, which proceedeth from the lightnesse of the hart: iudicially obseruing the true time and measure of Musick.*

Ime & Dauncing are twinnes, begot together; Time the first borne, beeing the asure of all mouing, & dauncing the mog of all in measure.

auncing is Loues proper exercise.

auncing is the child of Musick & Loue.

auncing, like Loue his Sire, whom painmake a boy, euer flourisheth in lustie th.

Loue brought foorth the three Grace
with hande inhande, dauncing an endle
round, and with regarding eyes, that ſtil be
ware that there be no diſgrace found amo
them.

Ganimede, *Hebe*, and the nine Muſes, ri
on the Zodiack for pleaſing *Ioue* with dau
cing.

Bacchus taught the people of Eaſt-India
honour heauen, and heauens great roul
eye with daunces.

Dauncing is the faire Character of
worlds conſent, the heauens true figrue,
the earths ornament.

Peter Ramus in his *Baſilea* ſaith: that
Virgins of Baſill, on feſtiuall dayes v
daunce publiquely without the compan
leading of men, and to ſing chaſt ſongs.
by this meanes effeminacie, idlenes, an
ſciuiouſnes beeing auoyded, they bec
the mothers of wel knit and manly child

King *Dauid*, to ſhew his cheerefull ha
the returne of the Arke, daunced before

Pirrhus play, which hee inuented in C
for the ſouldiours to exerciſe themſelu
Armes, wherein he taught diuers ieſtur
ſundry ſhyfts in mouings, whence firſt
ceeded much the vſe of warres, was a

f dauncing in Armes, as *Dionisius Halicar-*
ssæus in his 7. booke testifieth.
The Ethiopians vsed songs of diuers tunes,
d dauncing before they went to warres.
The dauncing of *Herodias* daughter, cost
n Baptist his head.
rogne the wife of *Tereus* in a daunce, dyd
de fit time and place to murther her sonne
When the Mermaides daunce and sing,
y meane certaine death to the Marriner.
When the Dolphins daunce, some dan-
ous storme approcheth.
he soberer and wiser sort among the hea-
n, haue vtterly disliked dauncing: *Aemi-*
Probus in the lyfe of *Epaminondas* sayth;
among the old Romains it was accoun-
shame to daunce.
ust calleth dauncing the instrument of
ero in his third booke of Offices, and in
Oration for *Muræn*, sayth, that no man
daunce being well in his wits, and that an
st man will not daunce openly, if hee
t gette thereby very great inheritance.
phronia a Romaine Lady, although for-
e in husband & children, & famous for
nowledge in lerning, yet was blemished

with note of lasciuiousnes, for her more then necessarie expertnes in footing a daunce.

Plato and *Aristippus* being inuited to a banquet of *Dionisius*, & being both by him commaunded to array themselues with purple and to daunce, *Plato* refused with this answer, I am borne a man, and know not how to demeane my selfe in such womanish effeminacie. *Aristippus* arrayed himselfe in purple, and prepared himselfe to daunce with this aunswere, At the solemnities of our Father *Liber*, a chast minde knoweth not to be corrupted.

Clisthenes King of Sicyon hauing a daughter marrageable, commaunded that it should bee proclaimed at the games of Olympus that hee that would be counted *Clisthenes* sonne in lawe, shoulde within threescore dayes repaire to Sicyon. VVhen many wooers were mette together, *Hippoclides* the Athenian forme of *Tisander* seemed the fittest, but when as hee had trode the Laconique and Attique measures, and had personated them with his legs and armes, *Clisthenes* stomaking it, cried O thou sonne of *Tisander*, thou hast danced away thy marriage.

Albertus the Emperour, father of *Ladislaus* was wont to say, that hunting was the

ise of a man, but dauncing, of a woman.
Fredericke the third Emperour of Rome,
as often wont to say, that he had rather bee
cke of a Feuer, then giue himselfe to daun-
ing.
Alphonsus that most potent King of Ara-
n and Sicily, was wont to taxe the French
en of great lightnes, who the more aunci-
t in yeeres they waxed, the more they de-
hted themselues with vaine frantick daun-
ng.
The same *Alphonsus*, when he had beheld a
oman daunce very lasciuiously and impu-
ntly, Behold, quoth he, by and by *Sibylla*
l deliuer an Oracle. Hee reputing daun-
g to be a kinde of franticknes; *Sibylla* the
opheteſſe neuer yeelding any Oracle, ex-
t possessed first with a furie.
he same noble King, hearing that *Scipio*
s wont to recreate himselfe with daun-
g, said; that a Dauncer did differ nothing
n a mad man, but only in length of time,
one being mad so long as he liueth, the o-
, whilst hee daunceth.
When the same King was reproued, that
it hee had so much abhorred dauncing,
was seene openly dauncing at the enter-
ement of *Frederick* the third, in the com-

panie of the Emperour and *Leonora Augusta*, he aunſwered, That he that daunced, being prouoked by laſciuiouſnes and wantonnes, was worthily to be eſteemed a foole and franticke; but if it was done for honors ſake hee eſcaped ſome part of reprehenſion, because ſometimes it ſeemeth a decorum to be frantick and doate with great eſtates.

The Romaines, Lacedemonians, and other well ordered Common-weales, baniſhed out of their Countries all vaine pleaſures, and aboue all, dauncing, as ſeruing to none other vſe but to effeminate young men, and to allure them to vice.

Tully in his oration *Murena* ſaide, that man daunceth, except he be drunke or mad.

Petrarch ſaith, that the vertuous Matrons by dauncing haue oftentimes loſt theyr honors which before they had long nouriſhed, and virgins by it, learne that which they had beene better neuer to haue knowne.

Tully finding faulte with an enemy of his called him in deriſion a braue dauncer.

They ſaith *Terence*, which loue daunce too much, ſeeme to haue more braines in theyr wit then their head, and thinke to play the fooles with reaſon.

Men of auncient time haue named dau-

allur-

llurings, poyſonings, and inticements of ſa-
an; who by theſe meanes corrupteth vs.
In the Sea of hiſtories, mention is made of
Archbiſhop of Magdebourg, who broke
s necke dauncing with a damſell.
Hee daunceth well to whom Fortune py-
eth.
The Egiptians, Thratians, and Scythians,
eounted dauncing amongſt theyr holy ce-
monies, firſt appointed by *Orpheus* & *Mu-*
s who excelled in that kind.
The Romaines had certaine prieſts, called
li, which daunced in the honour of *Mars*.
The Grecians learned to daunce of *Caſtor*
d *Pollux*, and vſed to diſpatch theyr buſi-
ſe dauncing.
crates which was pronounced by the O-
le of *Apollo* to bee the vviſeſt man in all
reece, was not aſhamed in his olde age to
me to daunce; extolling dauncing with
nderfull praiſes.
auncing by an old auncient cuſtom may
vſed, ſo as a man in the exerciſe thereof
aue himſelfe modeſtly, and not like vnto
ad man.
he Sirians before they met their enemies,
uld ſing Ballades, and ſolace themſelues
dauncing.

It

It is necessary that our footesteps be aswell ruled as our words ought to be.

God threatned the daughters of Syon, for that they went winding and prauncing, making theyr steps to be heard againe.

Apud antiquos tanto in precio habita est saltatio, vt populi presides et antesignani presaltatorum nomine honorarentur.

Saltatio non ad pudicas, sed ad adulteras pertinet.

Of Man.

Defi. *Man is a creature made of God, after his owne image, iust, holy, good, and right by nature, and compounded of soule and bodie: of soule, which was inspired of God with spirit and lyfe, and of a perfect naturall body, framed by the same power of God.*

MAn was created, to sette forth the glorie of his Creator, and to speake and do those things which are agreeable vnto him through the knowledge of his benefits.

A good man alwaies draweth good things out of the treasure of his hart, and a vvicked man that which is wicked.

Man is so excellent a creature, that all other creatu

reatures were ordained for his vſe.

The dutie of man, conſiſteth in knowing of is ovvne nature, in contemplating the de- ine nature, and in labour to profit others.

In man is a double reaſon, reaſon naturall, nd the reaſon of grace and election.

Man is onely a breath and a ſhadow, and all en are naturally more inclined to euil then oodnes, and in theyr actions as fraile & vn- onſtant as the ſhadow of ſmoake.

The end of mans knowledge is humiliation nd glorie.

Man wilfully minded, depriueth himſelfe fall happines.

Miſeries haue power ouer man, not man o r miſeries.

o the greateſt men the greateſt miſchiefes incident.

VVhatſoeuer chaunceth to one man, may ppen likewiſe to all men.

an by nature keepeth no meaſure in his ons, but is carried away through violence is ſundry affections.

e ceaſeth to be a man, which ceaſeth to be uident, and leaueth the rules of reaſon.

en at the beginning builded townes for etie and for ſafetie; but now are wilder- es ſafer then popularitie.

Man

Man hath no power ouer his life, but liue ignorant of the certaine time of his death, e uen as a beast, only comforting himselfe wit confidence.

To euery man belongeth two powers, a de sire and an opinion; the first body bred, lea ding to pleasure, the other soule bredde, le ding to good things.

Opinion and desire, holde in man great co trouersies, for when opinion is victor, th he is sober, discreet and chast, but when d sire ouercommeth, he is riotous, wilde, a vnsatiate.

All men naturally haue some loue and l king of the truth.

The perfection of a wise man, is to ioy the actiue life with the contemplatiue, certaine expectation of an immortal & m blessed life.

All thinges are resolued into those thin whereof they are compounded, the body man being earth, shall returne to earth, the soule beeing immortall, shall enter immortalitie.

All men are by nature equal, made all of earth by one workman, and howsoeuer deceiue our selues, as deere vnto God is poore peasant as the mightie Prince.

No creature but man hath any knowledge
f God.

The Philosophers knewe mans imperfecti-
s, but could neuer attaine to know the true
ıse of them.

nne vides hominũ vt celsos ad sidera vultus
stulerit Deus, ac sublimia finxerit ora,
m pecudes volucrumq; genus formasq; ferarũ,
gnem atq; obscænã passũ strauisset in aluum.
um tibi siuê Deus, siue mater rerum omnium
tura dederit animum, quo nihil est prestanti-
sc teipsum (ô homo) abijcies atq; prosternes,
nihil inter te, et quadrupedem aliquem pu-
interesse?

Of Choyce.

efi. *Choyce doth belong vnto the minde, and*
is eyther of the power of knowing, or of appe-
ite; it is the Will of man, and more noble
art of his minde, alwaies ioyned with reason.

E that makes his choyce without dis-
cretion, doth sow his corne hee wots not
n, and reapes he knowes not what.
is better to brooke an inconuenience thẽ
schiefe; and to bee counted a little fond,
n altogether fooliſh.

In

In chooſing a wife, chooſe her not for th
ſhape of her body, but for the good qualitie
of her minde; not for her outwarde perſon
but her inward perfection.

He that chooſeth an apple by the skin, an
a man by his face, may bee deceiued in th
one, and ouerſhot in the other.

Hee that is free, and willingly runneth in
fetters, is a foole, and whoſoeuer becomme
captiue without conſtraint, may be thoug
eyther wilfull or witleſſe.

Election in loue is beautie, in wiſedom
happineſſe.

If the eye bee the chooſer, the delight
ſhort, if the will, the end is want, if reaſo
the effect is wiſedome.

If thou chooſe beauty, it fadeth, if riche
they waſt, if friendes, they waxe falſe, if w
dome, ſhe continues.

Chooſe thy friend, not by his many vow
but by his vertuous actions: for who do
well without boaſt, is worthy to bee coun
a good man, but he that vowes much, & p
formes nothing, is a right worldling.

They that hunt after glory, purſue ſmo
they that chuſe it immoderatly, haue mi
tie deſaſters, but they that deſpiſe it, are
Philoſophers.

In chooſing a Magiſtrate, reſpect not the
ches he hath, but the vertues he enioyeth;
r the rich man in honor, feareth not to co-
et, the vertuous man in all fortunes is made
r his Country.

t is a preſage of good fortune to young
aydens, when flowers fall from their hats,
ſhood from theyr harts, and inconſtancie
m theyr choice.

Choyce is ſooneſt deceiued in theſe three
ings, in Brokers wares, Courtiers promi-
, and womens conſtancies.

elouſie is the fruite of raſh election.

Men chooſe Aduocates by theyr many cli-
ts, Phiſitions by their ſundry cures, and
ues by theyr rich poſſeſsions.

VVee chooſe ſaith *Bodinus*, a fayre day by
gray morning, the ſtout Moyle by his
rdy lymmes, but in choyſe of pleaſure, we
e no election, ſith they yeeld no vſe.

Horace praiſeth the table, on which is no-
ng that hath beene bought; and loue that
utie wherein nothing is ſophiſticate.

eno of all vertues made his choyce of ſi-
ce; for by it ſaith he, I heare other mens
perfections, and conceale mine owne.

ll ſweet choyce is ſower, being compared
h the ſower choyce of ſweet loue.

VVho

VVho chooseth loue, chooseth feare
teares.

VVith credite and honour the choyce
labour is profitable.

After the choyce of a momentanie ple
sure, ensueth an endlesse calamitie.

Artimesia the Queene, beeing demaund
what choyce should be vsed in loue; Ma
quoth she, imitate the good Lapidaries, w
measure not the nature of the stone by
outward hewe, but by the inward vertue.

So many Countries, so many lawes, so m
ny choyces, so many seuerall opinions.

Hee that chooseth either loue or royal
will neuer choose a companion.

A little packe becomes a small Pedler,
a meane choyce an humble conceit.

Such a saint, such an offering, like wit,
choyce.

In duobus malis fugiendum maius, leuius eligendum.

Liber esse non potest cui affectus imperant, cupiditates dominantur.

Of Mariage.

Defi. *Mariage being the chiefe ground & seruation of all societies, is nothing els*

communion of life betweene the husband & the wife, extending it selfe to all the parts that belong to their house.

VPtiall fayth violated, sildome or neuer scapes without reuenge.

here is no greater plague to a married man, then when her husband discharged her backe all his iarres, quarrels, and pas-s, and reserueth his pleasures, ioyes and panie for another.

iue thy wife no power ouer thee, for if u suffer her to day to treade vppon thy r, she will not sticke to morrow to tread n thy head.

o marry without the force of fancie, is to ome a seruile slaue to sorrow.

the chooſing of a wife, make choyce of a one whose beautie may content thine but chiefely whose vertuous wisedome satisfie thy minde; so shalt thou haue er cause to repent, nor occasion to misthy choyce.

Caspians made a lawe, that hee which ed after he had passed 50. yeres, should common assemblies & feasts, sit in the t and vildest place; as one that had, itted a fact repugnant to Nature, terming

terming him nought els but a filthy and ting old letcher.

Inequalitie in mariage is often an enemy loue.

Hee that marrieth one faire and dishon weddeth himselfe to a world of miseries, if to one beautifull & neuer so vertuous, let him thinke this, hee shall haue a wom and therefore a necessary euill.

That young man doth not deserue a ma age, that with his hands dooth not obtai mariage.

In taking a wife, it is better to feare choyce then to end thy chaunce.

Such as are desirous to marry in hast, h often-times sufficient time to repent at sure.

If thou marry in age, thy wiues fresh lours will breed in thee deade thoughts suspition, and thy white haires her loth neſſe and sorrow.

A husband stepping to delight, striket foote oft against danger, and in seeking content, falleth oft into perrillous co tion.

Cleobulus meeting with his sonne *Ire* lemnizing the cerimonie of marriage, him in his hand a branch of Henbane:

ing by this, that the vertuous disposition
fa wife is neuer so perfect, but it is interla-
ed with some froward fancies.
The roundest circle hath his diameter, the
nourablest aspects their incident oppositi-
ns, and mariage is qualified with many tri-
ng griefes and troubles.
ee that marries himselfe to a faire face,
es him-selfe oftentimes to a fowle bar-
ine.
s the glistering beames of the sun when
rises decketh the heauen: so the vertu-
s dispositions of a good wife, adorneth
e house.
good husband must bee wise in wordes,
de in conuersation, faithfull in promise,
umspect in giuing counsaile, carefull in
uision for his house, diligent in orde-
g his goods, patient in importunitie, iea-
s in bringing vp his youth.
good wife must be graue abroade, wise
ome, patient to suffer, constant to loue,
ndly to her neighbours, prouident for
houshold.
arriage with peace, is this worlds para-
; with strife, this lifes purgatorie.
ence and patience, causeth concord be-
ne maried couples.

It is better to mary a quiet foole then a wi
tie ſcold.

In mariage, rather enquire after thy wi
good conditions then her great dowrie.

Spirituall marriage beginneth in Baptiſm
is ratified in good life, and conſumated i
a happy death.

Thales ſeeing *Solon* lament the death of
ſonne, ſaid; that for the preuention of ſ
like troubles, he refuſed to be married.

Lycurgus noted them of infamie that re
ſed to marry.

Plautus ſaith, that hee which woulde ſ
find ſome meanes to trouble himſelfe, n
but to take vpon him either the gouern
of a ſhyp or a wife.

A chaſt Matron, by obeying her husb
will, hath rule ouer him.

The firſt coniunction of mans ſocie
man and wife.

An honeſt wife is the health of her h
bands body.

Qui cogitat de nuptijs, non cogitat benè:
Cogitat enim contrabit de hinc nuptias;
Malorum origo quum ſit hæc mortalibus
Dotatam enim ſi forté pauper duxeris.
Non iam ille coniugem, ſed habet heram
Cui ſeruit: at ſi pauper aliquam duxerit

Nil afferentem, ſeruus ille rurſum erit,
Dum victum vtrique non ſibi tantum parat.
Duxitné fœdam? vitam dehinc acerba erit.
Et iam pigebit ingredi limen domus.
Duxitné formoſum? nihilo erit hæc magis
Sui mariti quam ſuæ vicinie.
Ea in aliquod neceſſe eſt, vt incidat malum.

Of Chaſtitie.

Deſi. Chaſtitie is the beautie of the ſoule and
Puritie of life, which refuſeth the corrupt
pleaſures of the fleſh, and is onely poſſeſſed of
thoſe who keepe theyr bodies cleane and vn-
defiled; and it conſiſteth either in ſincere vir-
ginitie, or in faithfull matrimonie.

Chaſtitie is of ſmall force to reſiſt, where
wealth & dignitie ioyned in league, are
ned to aſſault.
is better with *Phicinus* the beautifull
ng Romaine, to deface the maieſtie of
nly fauour and beauty, then with *Narciſ-*
o be confounded with his own folly.
aſtitie is the ſeale of grace, the ſtaffe of
otion, the marke of the iuſt, the crowne
rginitie, the glory of life, and a comfort
artirdome.

Chaſtitie groweth cheape, where golde i
not thought deere.

The firſt degree of chaſtitie, is pure virg
nitie, the ſecond, faithfull matrimony.

Idlenes is the enemy to chaſtitie.

As humility is neceſſary, ſo chaſtity is h
nourable.

Chaſtitie, humilitie, and charitie, are t
vnited vertues of the ſoule.

Chaſtitie without charitie, is a lamp wi
out oyle.

In the warres of *Gaius Mantius Torqu*
againſt the Gallogrecians, the wife of *O*
gontes their Prince being taken priſoner
a Centurion, who mightily aſſaulted her
loue, cauſed him to bee ſlaine by her ſl
after ſhe was raunſomed, & carried the
chers head as a pledge of her chaſtity to
barbarous husband.

The Lady *Bona* of Lombardy, fearing
chaſtitie ſhould be aſſailed in her husb
abſence, followed him in the holy war
Paleſtine, and reskued him in many d
gers, to her eternall honor.

The daughters of *Romilda*, after their
ther had diſhonourably betrayed bo
husband & Country into the hands o
canus king of the Vandales, hauing eſp

are of theyr chastities, and fearing the in-
estuous assaults of the Barbarians: hydde
eeces of raw flesh vnder theyr garments,
hich putrifying by heate, sent out such a
ench, that the Vandales supposing it some
turall defect, fled from them, and by this
eanes they escaped theyr dishonour.
Omphale of Lydia, seeing the incestuous
e of those Countrimen, howe hainously,
d tyrannously they betrayed the honors
many virgins, forceably tooke the signi-
e of the Country, teaching them slauish-
o obey, which could not vertuously go-
rne.
ndrochia and *Alcide* two chast and vertu-
Thebane virgins, hearing by the Ora-
of *Apollo*, that theyr Country shoulde
e victory ouer the Orchianemians, if
of theyr chasteſt virgins would by vo-
tary death destroy themselues, slew thē-
es.
uma first instituted and erected a Tem-
to the Vestall Virgins, & ordained such
, that those which were taken in adul-
, and had betraied theyr chastity, should
ut into a Caue in *Campo scelerato*, vvith
r, milke, and honey, and a light taper,
there buried quick.

At the ſacke of Caſſannoua in Italie, the ſouldiers of *Fraunciſ Sforza*, bringing him a young virgin priſoner of incomparable beautie, hee firſt attempted her with words, then with gyfts, laſtly with threates; and ſeeing none of theſe able to diuert her from honor hee ſent her raunſomleſſe to her betrothed husband, endowing her with his own ſpoile who was ſo carefull of her chaſtitie.

Chaſtitie and modeſtie, are ſufficient to enrich the pooreſt; and vviſe men in marriage rather make choice of honeſty & manners then looſenes of behauiour, with great lands and rich poſſeſsions.

It is more cõmendable with *Alexius*, to forſake the concupiſcence of the fleſh, & follow the ſweet contemplation of wiſedome, then with vnhappy *Cephalus* to ſeeke the tryall of faithleſſe folke, and fall into the ſnares of inuiolable miſchiefe.

Chaſtitie is knowne in extremitie, and crowned in the end with eternitie.

If chaſtitie bee once loſt, there is nothing left praiſe-worthy in a woman.

The firſt ſteppe to chaſtitie, is to know the fault, and the next, to auoyde it.

Though the body be neuer ſo fayre, without chaſtitie it cannot be beautifull.

Beauty by chaſtitie, purchaſeth praiſe and
mmortalitie.
Beauty without chaſtitie, is like a Man-
ake apple, comly in ſhew, but poyſonfull
taſt.
Feaſtes, daunces, and playes, are occaſi-
s of inchaſtitie.
Beautie is like the flowers of the ſpring, and
aſtitie like the ſtarres in heauen.
Gracious is the face that promiſeth no-
ng but loue, and moſt celeſtiall the reſo-
ion that liues vpon chaſtitie.
The true modeſtie of an honeſt man, ſtry-
h more ſhame with his preſence, then the
t of many wicked & immodeſt perſons,
ſtyrre to filthines with their talkings.
haſtity with the raines of reaſon brideleth
rage of luſt.
haſtitie is the treaſure of the ſoule, & the
initie of the body.
o not ſay that thou haſt a chaſt minde, if
e eye bee wanton; for a wandring eye is
fore-runner of an incontinent hart.
nongſt all the conflicts of a Chriſtian
, none is more hard then the warres of
aſt mind, for the fight is continuall, and
ictory rare.
aſtitie beautifies both body and minde.

The

The chaſt eare, cannot abide to heare t
which is diſhoneſt.

——*nullâ repurabilis arte*
Læſe padicitia eſt: deperit illa ſemel.
Lis eſt cum formâ magna pudicitiæ.

Of Content.

Defi. *Content is a quiet and ſetled reſolu*
in the minde, free from ambition and en
ayming no further then at thoſe things al
die poſſeſſed.

CContent is great riches, and patient
uertie is the enemie to Fortune.
Better it is for a time with content to
uent danger, then to buy fained ple
with repentance.
He that cannot haue what he would,
be content with what he can get.
Content is a ſweet ſauce to euery diſ
pleaſantneſſe a ſinguler potion to pre
a miſchiefe.
A merry countenaunce is a ſigne of a
tented minde, but froward words are
ſengers of mellancholy.
Content is more worth then a kingd
and loue no leſſe worth then life.

The ende of calamity is the beginning of
ntent, & after misery alwaies ensues most
ppy felicitie.

A wise man preferreth content before ri-
es, and a cleere minde before great pro-
otion.

Humaine misery teacheth happy content.

VVhat can be sweeter thē content, where
ns life is assured in nothing more then in
etchednes?

Content makes men Angels, but pride
kes them deuils.

To couet much, is misery, to liue content
h sufficient, is earthly felicity.

Many men loose by desire, but are crow-
by content.

To will much is folly, where ability wan-
; to desire nothing, is content, that de-
th all things.

The riches that men gather, in tyme may
e, friends may waxe false, hope may de-
e, vaine-glory may tempt, but content
neuer be conquerd.

By desire we loose time, by content vvee
eme time.

Content is the blessing of nature, the salue
uertie, the maister of sorrow, and the
of misery.

To

To liue, nature affoordeth, to liue content, wisedome teacheth.

Displeasures are in our owne hands to moderate, & content is the procurer of peace.

Cõtent, though it looſe much of the world, it pertakes much of God.

To lyue to God, to deſpiſe the worlde, to feare no miſery, and to flie flattery, are the enſignes of content.

VVhat wee haue by the worlde, is miſerie, what we haue by content, is wiſedome.

The eyes quiet, the thoughts medicine, & the deſires methridate, is content.

To bee content, kills aduerſitie if it aſſault, dryes teares, if they flowe, ſtayes wrath, if it vrge, winnes heauen if it continue.

He is perfectly cõtent, which in extreames can ſubdue his owne affections.

No riches is comparable to a contente minde.

Hee that is patient and content in his troubles, preuenteth the poyſon of euill tongues in theyr lauiſh talkings.

Content and patience, are the two vertues which conquer and ouerthrow all anger, malice, wrath, and backbiting.

To liue content with our eſtate, is the beſt meanes to preuent ambitious deſires.

Conte

Content brings comfort to the care-oppreſſed minde, and ſubdues all vnruly affections what-ſoeuer.

——*Nemo quum ſibi ſortem*
Seu ratio dederit, ſeu ſors obiecerit illa
Contentus viuit.
Viuitur paruo bené.

Of Religion.

Defi. *Religion is a iuſtice of men towards God, or a diuine honouring of him in the perfect & true knowledge of his word, peculiar onely to man; it is the ground of all other vertues, & the onely meanes to vnite and reconcile man to God for his ſaluation.*

MAn was created for the ſeruice of God, who ought aboue all thinges, to make account of Religion.

No error is ſo dangerous as that which is committed in Religion, foraſmuch as our ſaluation, quiet and happineſſe, conſiſteth thereon.

If it be a lewd part, ſayth S. *Auguſtine*, to turne the trauailer out of his right way, & ſo hinder his iourney, then are ſuch as teach falſe doctrine much more to bee deteſted; becauſe

becauſe through ſuch a miſchiefe, they leade men to deſtruction.

S. *Auguſtine* reproueth *Varro* and *Pontifex Scæuola*, vvho were of opinion, that it vvas very expedient men ſhould bee deceiued in Religion; becauſe that there is no felicitie nor reſt, but in the certaintie thereof; and in an infallible truth, without diuinitie & the doctrine of God, none can take any principle at all in the diſcipline of manners.

Polybius writeth, that nothing ſo much aduaunced the Romaines, as theyr religion, albeit it were not pure.

The VVorde is a medicine to a troubled ſpirit, but beeing falſely taught, it proueth a poyſon.

Religion is like a ſquare or ballance, it is the canon & rule to liue well by, and the very touch-ſtone which diſcerneth truth from falſhood.

The auncient Fathers haue giuen three principall markes by which the true Religion is knowne: firſt, that it ſerueth the true God; ſecondly, that it ſerueth him according to his VVord; thirdly, that it reconcileth that man vnto him which followeth it. The true worſhip of God, conſiſteth in ſpirit and truth.

There can bee no true religion where the word of God is wanting.

Thoſe men are truly religious which refuſe the pleaſures of the world, and wholly ſette their mindes on diuine meditations.

Hee which is negligent and ignorant in the ſeruice of his Creator, can neuer be careful in any good cauſe.

Religion doth linke and vnite vs together, to ſerue with willingnes one God almighty. It is the guide of all other vertues, and they who doe not exerciſe themſelues therein, to withſtand all falſe opinions, are like thoſe ſouldiers which goe to warre without weapons.

The Romaines allowed the ſeruice of all Gods, and to that end builded a Temple to all Gods, called *Pantheon*; yet would they neuer receiue the true God, to wit, *Iehouah*, the Lord God of the Hebrues.

The principall ſeruice of God, conſiſteth in true obedience, which the Prophets call a ſpiritual chaſtitie; not to ſwarue there-from, nor to thinke that whatſoeuer we find good in our owne eyes, pleaſeth him.

S. *Auguſtine* ſayth, that the knowledge of true religion, humilitie, and patience, entereth concord.

If

If men did know the truth, and the happi-
neſſe which followeth true religion, the vo-
luptuous man woulde there ſeeke his plea-
ſures; the couetous man his wealth, the am-
bitious man his glory; ſith it is the onely
meane which can fill the hart, and ſatisfie
theyr deſire: it ſerueth vs alſo for a guide to
leade vnto God, whereas the contrary doth
cleane vvith-hold vs from him.

No creature is capable of religion, but one-
ly man.

The firſt precept that *Socrates* gaue vnto
Prince *Demonicus*, was τιμα τον θεον, *feare God*.
And *Plato* ſayth, that the firſt law that ſhould
be giuen to men, ſhould be the increaſe of re-
ligion and pietie.

The chiefeſt oath which the Athenian
tooke, was thys, In defending religion, both
alone and with others, wil I fight againſt my
foes.

The auncient Romaines, through the in-
ſtinct of nature did ſo reuerently thinke
religion, that the moſt noble men of Rom
ſent theyr ſonnes into Hetrurio to learne
manner of ſeruing God.

Religion is the ſtay of the weake, the M
ſter of the ignorant, the philoſophie of
ſimple, the oratorie of the deuout, the
me

medie of sinne, the counsayle of the iust, and the comfort of the troubled.

Pure religion & vndefiled before God the Father, is thys, to visite the fatherlesse, and widdowes in theyr aduersity, and for a man to keepe himselfe vnspotted of the world.

Philosophia pernosci non potest sine Christiana veraque religione: quam prelucentem si tollis, fueor ecce et clamo, ludibrium illa, vanitas, delirium.

Oportet principem antè omnia esse deicolam.

Of Hope.

Defi. *Hope is that vertue whereby the spirit of man putteth great trust in honest & waighty matters, hauing a certaine and sure confidence in himselfe; and this hope must bee grounded vpon a sure expectation of the help and grace of God, without which, it is vaine and imperfect.*

TO be cleane without hope, is a hap incident to the vnhappy man.

He that will loose a fauour for a hope, hath the wit, but small store of wisedome.

Fortune may take away our goods, but she cannot depriue vs of hope.

Hopes

Hopes aboue fortune, are the fore-poynters of deepe falls.

If thou chaunce to loue, hope well whatsoeuer thy hap be.

Hope apprehendeth things vnseene, & attaineth things by continuance.

Hope grounded on God, neuer faileth, but being built on the world, it neuer thriueth.

The euenings hope may comfort the mornings misery.

Hope is the fooles God, the Merchants comfort, the souldiers companion, and the ambitious mans poyson.

Hope of life is vanity, hope in death is life and the life of hope is vertue.

Hope waiteth on great mens tongues, and beguileth beleeuing followers.

Sweet words beget hope, large protestations nourish it, and contempt kills it.

He that supposeth to thriue by hope, may happen to begge in misery.

The apprehention of hope, derideth grief and the fulnes of hope consumeth it.

As all mettals are made of Sulphur, so pleasures proceede from hope.

As the one part laboureth for the conseruation of the whole body, so hope for accomplishment of all desires.

Sad

Sadnes is the punishment of the hart, hope the medicine of distresse.

Hope is a pleasant passion of the minde, which dooth not onely promise vs those things that we most desire, but those things also, which we vtterly dispaire of.

Our high hopes haue oftentimes harde fortunes, and such as reach at the tree, commonly stumble at the roote.

To hope for requitall of benefits bestowed, may rather bee counted vsury then vertue.

A cowardly louer without hope, shall neuer gaine faire loue with good fortune.

To hope against all hope, is the excellence of a mightie resolution.

In a little place is hid a great treasure, and in a small hope, a boundlesse expectation.

Confidence, except it be guided by modestie, and proceed from iudgement, may rather be called arrogancie then hope.

Hope, of all passions is the sweetest, and most pleasant, & heereof it is said, that hope onely comforteth the miserable.

Hope is the opinion of goodnes to come. It is also a rare and most excellent vertue.

Maymonides sayth, that hope is the Gouernour of men.

Perdicas seeing Alexander largely bestowe many benefits vpon his friends, asked him what hee would leaue for himselfe? hee answered, hope.

A good and vertuous man ought alwaies to hope well, and to feare nothing.

Hope, as Pyndarus sayth, is the beginning of victory to come, & doth presage the same.

Sola spes hominẽ in miserijs consolari solet.
Miserum est timere cum speres nihil.

Of Charitie.

Defi. *Charitie is the indissoluble band of G with vs, whereby wee are inflamed with t loue of him, for that which we owe vnto hi & therby also are induced to loue our neig hours for the loue of God.*

CHaritie is the scope of all Gods co maundements.

Charitie delayd, is halfe lost.

Charitie raunsommeth vs from sinne, deliuereth vs from death.

Charitie increaseth faith, begetteth ho and maketh vs at one with God.

As the body without the soule enioyeth life, so all other vertues without charitie,

cold and fruitleſſe.

As the ſunne is to the world, and life to the body, ſo is charitie to the hart.

Charitie reſembleth fire, which inflameth all things it toucheth.

Charitie in aduerſitie is patient, in proſperitie temperate, in paſsions ſtrong, in good works quicke, in temptations ſecure, in hoſpitalitie bountifull, amongſt her true chyldren ioyfull, amongſt her falſe friends patient.

Charitie in midſt of iniuries is ſecure, in art bountifull, in diſpleaſures meek, in concaling euils innocent, in truth quiet, at others misfortune ſad, in vertues ioyfull.

Charitie in aduerſitie fainteth not, becauſe is patient, and reuengeth not iniuries, becauſe it is bountifull.

If any man, as ſayth Saint *Barnard*, vvaxe unke with the loue of God, he is ſtraightaies apt & ready to all good; he laboureth d is not weary, he is weary & feeleth it not, malicious mock him, and he perceiueth ot.

he loue of G O D, hath power to tranſme man into God.

haritie maketh a man abſolute & perfect ll other vertues.

Neither the multitude of trauailes, nor the antiquitie of ſeruice, but the greatneſſe of charitie increaſeth the reward.

God is charitie, what thing is more precious? and he that dwelleth in charitie, dwelleth in God, what thing is more ſecure? & God in him, what thing is more delectable?

The nature of charitie, is to draw all things to it ſelfe, and to make them participate of it ſelfe.

There is no vertue perfit without loue, no loue without charitie.

Charitie is neuer idle, but worketh for him it loueth.

The greateſt argument of godly loue, is to loue what God loueth.

Charitable loue is vnder no rule, but Lord of all lawes, & a boundleſſe Emper

There is true charitie, where two ſeuer bodies haue one vnited hart.

Of charitie mixed with mockery, follo eth the truth of infamie.

Charitie is the child of fayth, and the gu to euerlaſting felicitie.

All charity is loue, but not all loue char

The filthy effects of briberie, hinder ceedingly the works of charitie.

Charitie cauſeth men to forſake ſinne, embr

embrace vertue.

Charitie is a word vſed of many, and vnderſtood but of a fewe.

By charitie with God, wee learne vvhat is our dutie toward man.

By charitie, all men, eſpecially Chriſtians, are linked & bound in conſcience to relieue one another.

It is the true property of a charitable minded man, louingly to inuite the poore, curteouſly to intreate them, & quickly to ſuffer them to depart.

A poore man being in charitie is rich, but rich man without charitie, is poore.

Charitie and pride dooth both feede the poore; the one to the praiſe and glorie of God, the other, to get prayſe and glorie amongſt men.

Tyrannorum vita eſt, in qua nulla eſt charitas, nulla fides, nulla ſtabilis beneuolentiæ fiducia, omnia ſemper ſuſpecta et ſollicita ſunt, nullus locus amicitiæ.

Prata et arua, et pecudum greges diliguntur eo modo, quod fructus ex ijs capiuntur, hominis charitas et amicitia gratuita.

Of Humilitie.

Defi. *Humilitie is a voluntary inclination of the minde, grounded vppon a perfect knowledge of our own conditions; a vertue by the which a man in the most true consideration of his inward qualities, maketh least account of himselfe.*

HE that gathereth vertues without humilitie, carrieth dust against the wind.

True humilitie commendeth other mens vertues, without malice or enuie.

It is no commendations to bee humble in aduersitie, but in the midst of prosperitie to beare a lowly sayse, deserueth great praise.

Pride perceiuing humilitie to be honourable, desireth oft-times to bee couered with the cloake thereof; for feare least appearing alwaies in his owne likenes, hee should be little regarded.

The chiefe poynt of mans humilitie, consisteth in this, to subiect his will vnto the will of God.

Happy is that man, whose calling is great and spirit humble.

The best armor of the minde is humilitie

The easiest way to dignity is true humility.

True discretion, is neuer purchased but by true humilitie.

Sith the Country which we desire to dwell in is hie and heauenly, and the way thether, lowlines & humilitie, why then desiring this Country, doe we refuse the way?

Humilitie hath many times brought that to passe, which no other vertue nor reason could effect.

To the humble minded man, God reueaeth the knowledge of his truth.

If thou desire to ascend where God the Father sitteth, thou must put on the humilitie which Christ the sonne teacheth.

Of all vertuous works, the hardest is to be humble.

The vertue of humilitie, is the onely repayer, and restorer of decayed charitie.

Humilitie teacheth a man howe to rule his affections, and in all his actions to keepe a meane.

By a mans outward countenaunce, his inward humblenes of minde is made manifest.

Caius *Marius* beeing appointed by the people of Rome twice to triumph, woulde not be so, but deuided the glory, between him and *Catalus*, his fellow officer with him.

Dio

Dio, after he was made king of the Syracusians, would neuer change his accustomed fare and apparrell, vvhich hee was wont to weare being a studient in the Vniuersitie.

The spirit of God delighteth to dwell in the hart of the humble man.

If thou intend to builde any stately thing, thinke first vpon the foundation of humilitie.

As lowlinesse of hart maketh a man highly infauour with God, so meeknes of worde maketh him to sincke into the harts of men.

Humblenes of minde stirres vp affection, augments beneuolence, supports goodequitie, and preserueth in safety the whole estate of a Country.

Men are not in any thing more like vnto theyr Maker, then in gentlenes & humility.

God dwelleth in heauen, saith S. *Augustine*, if thou arrogantly lift vp thy selfe vnto him, he will flie from thee, but if thou humble thy selfe before him, he will come downe to thee.

Humilitas animi sublimitas Christiani.

Tria sunt quæ radicata nutriunt humilitatem assiduitas subiectionis, consideratio propriæ fragilitatis, et consideratio rei melioris.

Of olde Age.

Defi. *Olde age, the gift of heauen, is the long expence of many yeeres, the exchange of sundry fortunes, and the schoole of experience.*

Icknes and old age, are the two crouches whereon life walketh to death, arresting ery one to pay the debt which they owe to nature.

t is a vaine thing for him that is olde, to ish that he were young againe.

t is a lamentable thing to bee olde vvith re, before a man come to be olde by age.

gray beard is a certaine signe of old age, t not an assured token of good wit.

ge ought to keepe a straight diet, or else ensue a sickly life.

ld men are commonly forward in vvill, weake in action.

oarie haires are embassadors of great exience.

old folke are very suspitious to mistrust y thing, so are they likewise very creus to beleeue any thing.

uth neuer runneth well, but when age eth the bridle.

Age

Age rather seeketh foode for sustenaunce, then followeth feasts for surfets.

In age we ought to make more readines to die then prouision to liue; for the steele beeing spent, the knife cannot cut, the sunne beeing set, the day cannot tarry, the flower beeing fallne, there is no hope of fruit, and olde age beeing once come, life cannot long endure.

Those that spend theyr youth without restraint, would leade theyr age without controlement.

An old man hath more experience to make a perfect choyce, then a young man skill a happy chaunce.

Age directeth all his doings by wisedom but youth doateth vpon his owne will.

Age hauing bought wit with paine & p rill, fore-seeth dangers and escheweth th

The difference betweene an old man a young man is thys; the one is followed friend to others, the other is eschewed enemy to himselfe.

The Brachmans and Gimnosophists m a law, that none vnder the age of 40. sh marry without the consent of theyr Se reast in making theyr choyce without s the man in proces of tyme shoulde beg

looſe, or the woman not to loue.
Old men are often enuied for theyr vertue, but young men pittied for theyr vice.
Olde men by reaſon of theyr age, & weakneſſe of theyr ſtrength, are ſubiect to ſundry imperfections, and moleſted with many diſeaſes.
Gray hayres oft-times are intangled with loue but ſtaileſſe youth intrapped with luſt.
Age is more to be honored for his wiſdom, then youth commended for his beautie.
The minde of an olde man is not mutable, his fancies are fixed, and his affections not fleeting; hee chooſeth without intention to change, and neuer forſaketh his choice tyll death make challenge of his life.
The old Cedar tree is leſſe ſhaken with the winde then the young bramble, and age farre more ſtayed in his affayres then youth.
Old men are more meet to giue counſaile, then fit to follow warres.
Though young men excell in ſtrength, yet old men exceede in ſtedfaſtneſſe.
Though all men are ſubiect to the ſuddaine ſtroke of death, yet old men in nature ſeeme neereſt to theyr graue.
Age is a crowne of glory when it is adorned with righteouſneſſe, but the dregges of

diſhonor

dishonor when it is mingled with mischief

Honorable age consisteth not in the ter
of yeeres, neyther is it measured by the d
of mans dayes: but by godly wisedome a
an vndefiled life.

Age is forgetfull, and gray hayres are
clining steps from strength.

Age is giuen to melancholie, and m
yeeres acquainted with many dumps.

Age speaketh by experience, and liketh
tryall, but youth leaneth vnto wit whic
voyde of wisedome.

He that will not be aduised by age, sha
deceiued by youth.

Old age is the fore-runner of death.

Age and tyme are two things which
may fore-thinke of, but neuer preuent.

Men of age feare and fore-see, that vv
youth neuer regardeth.

Old folkes oft-times are more greed
coyne, then carefull to keepe a good
science.

Age may bee allotted to gaze at be
blossoms, but youth must clime the t
enioy the fruit.

Nature lendeth age authoritie, but g
nes of hart is the glory of all yeeres.

VVhilst the haires be hidden craftily
bew

wrayes it ſelfe.

Children are compared to the ſpring-time, iplings to ſommer-ſeaſon, young-men to tumn, and old men to winter.

n olde man ought to remember his age t, and to bethinke himſelfe how he hath nt his time: if he finde himſelfe faultie, in lecting ſuch good deedes as hee might e doone, hee ought foorth-with to bee full to ſpend the remainder of his life in ralitie towards the poore.

ld men are cõmonly couetous, becauſe r getting dayes are paſt.

is a great ſhame for an old man to be ig- nt in the principles of religion.

old man ought to be reuerenced for his itie, ſooner then for his graie haires.

oung men had knowledge, & olde men gth, the world woulde become a newe dice.

an aged and wiſe, is worthy double re- nce.

eſt ſenectus (vt tu opinaris pater)
grauiſsimum: ſed impatientius
fert, ſibi ipſe eſt author illius mali:
ter at qui, ſibi quietem comparat:
dextere eius moribus ſe accomodat.
le ſolum detrahit moleſtiam

Accerſit

Accersit aliquam sed voluptatem sibi.
Si nauigandum sit quatuor per dies
De comeatu cura nobis maxima,
At si in senectam quid licet compercere
Non instruemus nos eo viatico?

Of Death.

Defi. *Death is taken three manner of wayes, the first is the separation of the soule from the body, with the dissolution of the body, vntill the resurrection; the second is the death of sinne, sith hee is sayd to bee dead which lyeth sleeping in sinne; the third is eternall death, vnto which the wicked shall be condemned in the last iudgement.*

DEath is the law of nature, the tribute of the flesh, the remedy of euils, and the path eyther to heauenly felicitie, or eternall misery.

Destenie may bee deferred, but can neuer be preuented.

An honourable death is to be preferred before an infamous life.

That man is very simple, that dreadeth death because he feareth thereby to be cutte off from the pleasures of this life.

Death

Death is the end of feare, and beginning of felicitie.

There is nothing more certaine thē death, nor any thing more vncertaine then the houre of death.

No man dyeth more willingly, then he that hath lyued moſt honeſtly.

It is better to die wel then to liue wantonly.

There is no worſe death then delay.

Death it ſelfe is not ſo painefull as the feare of death is vnpleaſant.

Death is the end of all miſeries, but infamie is the beginning of all ſorrowes.

VVhile men ſeeke to prolong theyr lyfe, they are preuented by ſome ſuddaine death.

VVhyle we thinke to flie death, wee more earneſtly follow death.

VVhat is he that being luſtie and young in the morning, can promiſe himſelfe life vntill the euening.

Many men deſire death in their miſery, that cannot abide his preſence in theyr proſperitie.

An euill death, putteth great doubt of a good life; and a good death partly excuſeth an euill life.

The death of euil men, is the ſafety of good men liuing.

He

Hee that euery hower feareth death, c
neuer be posſeſſed of a quiet cõſcience.
Nothing is more like to death then ſleep
who is deaths elder brother.
Nothing more common then ſuddain
death; which being cõſidered by the gre
Phyloſopher *Demonax*, he therefore warn
the Emperour *Adrian*, and ſuch other as l
ued at theyr pleaſure and eaſe, in no wiſe
forget, howe in euery ſhort moment th
ſhould be no more.
Plinie ſayth, that Nature hath giuen n
thing better then death.
To men in miſery, death is moſt welco
Death deadly woundeth, without eyth
dread or daliance.
Sith death is a thing that cannot be auo
ded, it ought of all men the leſſe to bee f
red.
By the ſame way that lyfe goeth, de
commeth.
The moſt profitable thing for the worl
the death of couetous and euill people.
Death is lyfe to the godly minded m
whoſe meditation is on diuine matters,
whoſe hope is ioy in heauen.
Death is common to all perſons, thoug
ſome one way, and to ſome another.

D

Death despiseth all riches and glory, and ruleth ouer all estates alike.

None needeth to feare death, saue those that haue committed so much iniquitie as after death deserueth damnation.

Death riddeth the body out of paine.

VVisedom maketh men to despise death, ought therfore of all men to be imbraced s the best remedy against the fear of death.

So lyue and hope, as if thou shouldest dye mmediatly.

Non deterret sapientem mors, quæ propter incertos casus quotidie imminet, et propter breuitem vitæ nunquam longe potest ab esse.

Tria sunt genera mortis: vna mors est peccati, anima quæ peccat morte morietur; altera mia, quando quis peccato moritur et deo viuit: tia, qua cursum vitæ huius explemus.

Of Tyme.

Time is a secret and speedie consumer of bowers and seasons, older then any thing but be first, and both the bringer forth, & waster of whatsoeuer is in this world.

Here is no sore which in time may not bee salued, no care which cannot bee

cured, no fire so great which may not bee quenched, no loue liking fancie or affection, which in time may not eyther bee represse or redressed.

Time is the perfit herrald of Truth.

Time is the best Orator to a resolute mind.

Dailie actions are measured by present behauiour.

Time is the herrald that best imblazoneth the conceits of the minde.

Time is the sweet Phisition, that alloweth remedie for euery mishap.

Time is the Father of mutability.

Time spent without profit bringeth repentance, and occasion let slip when it might be taken, is counted prodigalitie.

There is nothing among men so intirely beloued, but it may in time be disliked, nothing so healthfull, but it may bee diseased, nothing so strong but it may be broken, neither any thing so well kept, but it may be corrupted.

Truth is the daughter of Tyme, and there is nothing so secrete, but the date of many dayes will reueale it.

In time the ignorant may become learned, the foolish may be made wise, and the wildest wanton may be brought to be a

dest Matron.

As oyle though it be moyst, quencheth not fire, so time though neuer so long, is no sure couert for sinne.

As a sparkle raked vp in cinders, will at last begin to glowe and manifest flame: so treacherie hid in silence and obscured by tyme, will at length breake foorth, and cry for reuenge.

VVhatsoeuer villany the hart doth thinke, and the hande effect, in proces of tyme the vorme of conscience will bewray.

Time draweth wrinkles in a faire face, but ddeth fresh coulours to a fresh friend.

Things past, may bee repented, but not re-alled.

A certaine Phylosopher being demaunded hat was the first thing needfull to win the ue of a woman? aunswered, opportunitie. eing asked what was the second, he answe-d, opportunitie; and beeing demaunded hat was the third, hee still aunswered, op-rtunitie.

Delayes oftentimes bring to passe, that hee hich should haue dyed, doth kill him that ould haue liued.

rocraftination in perrill, is the mother of uing miserie.

Time & patience teacheth all men to liue content.

Time turneth not, but passeth without recalling.

Take time in thy choyce, and bee circumspect in making thy match, for nothing soone gluts the stomack as sweet meat, no sooner fills the eye, then beautie.

Time is the discouerer of mishaps.

Oportunities neglected, are manifestes signes of folly.

Time limitteth an end to the greatest sorrowes.

Actions measured by time, sildome prou bitter by repentance.

Time changeth manners.

Reason oft-times desireth execution o thing which time will not suffer to be don not for that it is not iust, but because i not followed.

Many matters are brought to a good e in time, that cannot presently bee remed with reason.

Time is lifes best counsellor.

Time is the best gouernour of counsels

Time tryeth what a man is, for no ma so deepe a dissembler, but that at one t or other he shall be easily perceiued.

T

Time maketh some to be men which haue
ut childish conditions.

A little benefit is a great profit if it be be-
owed in due time.

Tymes daily alter, and mens minds do of-
n change.

Time is so swift of foote, that beeing once
ast, he can neuer be ouer-taken.

The fore-locks of time are the deciders of
any doubts.

Time in his swift pace mocketh men for
eyr slownes.

Non est, crede mihi, sapientis dicere, viuam;
Sera nimis vita est crastina, vive hodie.
Omnia tempus edax depascitur, omnia carpit;
Omnia sede mouet, nec sinit esse diu.

Of the World.

Defi. *This word world, called in greeke κόσμος, signifieth as much as ornament, or a well disposed order of things.*

Cicero & the *Stoicks* were of opinion, that the world was wisely gouerned by the ods, who haue care of mortall things.

The world is vain & worldly ioies do fade,
t heauen alone for godly minds is made.

He that cleaueth to the worlde, forsaketh GOD.

He that trusteth to the world, is sure to bee betrayd.

The disordinate desire of the goods of this world, begetteth selfe-loue.

Our honours and our bodily delights, are worldly poysons to infect our soules.

The worlde seduceth the eye with varieties of obiects; the sent with sweete confections, the taste with delicious dainties, the touch with soft flesh, precious clothing, and all the intentions of vanitie.

He that mortifieth his naturall passions, is ofte ouer-come with worldly impressions.

No man that loueth the world can keepe a good conscience long vncorrupted.

The worldly man burneth in the heate of desire, is rauished with the thought of reuenge, inraged with the desire of riches, briefely, neuer his owne, till hee leaue the world.

This worlde though neuer so well beloued cannot last alwaies.

Thys worlde is the chaine which letteth men to the deuill, but repentance is the hand which lifteth men vp to God.

The delights of this world, are like bubbles in the water, which are soone rayſd, and ſuddainly layd.

The world hateth contemplation, becauſe contemplation diſcouereth the treaſons of the world.

We may vſe the world, but if wee abuſe it, we breake the loue we haue to him that created it.

Hee that loueth the world, hath inceſſant trauaile, but he that hateth it, hath reſt.

Man hath neuer perfit reſt or ioy in this world, neither poſſeſſeth he allwaies his owne deſire.

The world hath ſo many ſundry changes in a vanitie, that hee leadeth all men wandering in vaine pleaſures.

He which ſeeketh pleaſures in the world, followeth a ſhadow, which when he thinketh hee is ſureſt of, it vaniſheth away, & turneth to nothing.

The world, the fleſh and the deuil, are three enemies that continually fight againſt vs, & haue great need to defend vs from them.

God created this world, (ſaith *Hermes*,) a place of pleaſure & reward, wherefore ſuch as ſuffer in it aduerſity, ſhal in another world be recompenced with ioy.

He

He which delighteth in the world, muſt either lacke what he deſireth, or els looſe what he hath wonne with great paine.

Hee that is enamoured of the world, is like one that entereth into the ſea; for if hee eſcape perrils, men will ſay he is fortunate, but if he perriſh, they will ſay hee is wilfully deceiued.

He that fixeth his minde wholy vppon the world, looſeth his ſoule; but he that deſireth the ſafety of his ſoule, regardeth not the world.

After the olde Chaos was brought into forme, the Poets faine that the vvorlde was deuided into foure ages; the firſt vvas the golden age, the ſecond was the ſiluer age, the third, the brazen age, and the fourth the yron age; all which may bee more largely read of in the firſt booke of *Ouids* Metamorphoſis.

The world in the foure ages thereof, may be compared vnto the foure ſeaſons of the yeere; the firſt reſembling the ſpring-time, the ſecond, ſommer, the third, autumn, and the fourth winter.

Hee that yeeldeth himſelfe to the vvorlde, ſayth *Solon*, ought to diſpoſe himſelfe to endure things which hee cannot auoyde. Firſt things,

pouer

pouertie, for hee shall neuer attaine to the riches that hee desireth; secondly, to suffer great paine and trouble; thirdly, to busines without expedition.

Mundus regitur numine deorum estque quasi communis vrbs et ciuitas omnium.

Mundus magnus homo, homo parvus mundus esse dicitur.

Of Beginning.

Defi. *Beginning is the first appearance of any thing, and there can be nothing without beginning, but onely that Almightie power which first created all things.*

IN euery thing the greatest beautie is to make the beginning plausible and good. ill beginnings haue comonly wretched dings.

is better in the beginning to preuent, in the exigent to worke reuenge.

hat thing neuer seemes false, that dooth in with truth.

he preface in the beginning, makes the le booke the better to be conceiued.

ture is counted the beginning of all gs, death the end.

To

To begin in truth, and continue in goodnesse, is to get praise on earth; and glorie in heauen.

The beginning of superstition, was the subtilty of Sathan; the beginning of true religion, the seruice of God.

There is nothing wisely begunne, if the end be not prouidently thought vpon.

A conflict well begun, is halfe conquerd.

Infants beginne life with teares, continue it with trauailes, and end it with impatience.

A foolish man beginneth many things, and endeth nothing.

The beginning of things is in our owne power, but the end thereof resteth at God's disposing.

Neuer attempt any wicked beginning in hope of a good ending.

The most glorious and mighty beginner is GOD, who in the beginning created the world of nothing.

Small faults not hindered in the beginning amount to mightie errors ere they be ended.

A worke well begun, is halfe ended.

In all workes the beginning is the cheefe and the end most hardest to attaine.

The beginning, the meane, and the end a legacie which euery one enioyeth.

The feare of God is the beginning of vvisdome.

The beginning of all thinges are ſmall, but gather ſtrength in continuaunce.

The beginning once knowne, with more eaſe the euent is vnderſtood.

Beginne nothing before thou firſt call for the helpe of God; for God whoſe power is in all thinges, giueth moſt proſperous furtherance and happy ſucceſſe, vnto all ſuch acts as we doe beginne in his name.

Take good aduiſement ere thou beginne ought, but when thou haſt begun, be careful ſpeedily to diſpatch it.

He that preuenteth an euill before it begin, hath more cauſe to reioyce then to repent.

Take good heede at the beginning to what you graunteſt, for after one inconuenience other will follow.

Begin to end, and ending, to begin,
As entrance to good life, be end of ſin.

Principijs obſta, ſero medicina paratur
Cum mala per longas inualuere moras.

Principij nulla eſt origo, nam ex principio oritur omnia, ipſum autem nulla ex re alia nata eſt.

Of

Of Ending.

Defi. *The end is that whereto all things are created by GOD, which is, the glorie of his Name, and ſaluation of his elect; albeit the order which he obſerueth, the cauſe, reaſon and neceſsitie of them, are hid in his ſecret counſaile, and cannot bee comprehended by the ſence of man.*

THE end of this worlde, is a good meditation, for by thinking thereon he preuenteth ſinne.

The end of trouble, bringeth ioy, and the end of a good life euerlaſting felicitie.

Nothing is doone, but it is doone to ſome end.

VVhat thing ſoeuer in this worlde hath beginning, muſt certainly in this world haue alſo an ending.

The laſt delay, hath not the leaſt diſtreſs.

Felicitie is the end and ayme of our worldlie action, which may in this life be deſcried in ſhadowes, but neuer truly attained but in heauen onely.

The end of labour is reſt, and the end of fooliſh loue, repentance.

The end of a dissolute life, is most cõmonly a desperate death.

Our life is giuen to vse & to possesse, but the end is most vncertaine and doubtfull.

The end of sorrow is the beginning of ioy.

At the end of the work, the cunning of the worke-man is made manifest.

Good respect to the end, preserueth both body and soule in safetie.

Before any fact be by man committed, the end thereof is first in cogitation.

Many thinges seeme good in the beginning, which prooue bad in the end.

Exitus acta probat, careat successibus opto
Quisquis ab euentu facta notanda putat.
Multi laudantur in principio, sed qui ad finem perseuerat, beatus est.

Of Day, or Light.

esi. *The word* Dies *which signifieth day, is so called,* quod sit diuini operis, *it is Gods faire creature, and the cheerefull comfort of man, who by his word made the light therof to beautifie it to the Wolds end.*

¶ *Numa Pompilius,* as he deuided the yeere into Months, so he deuided the month into

into dayes, and called them *Festos, profestos*, and *Interciſos*, the firſt dedicated to the gods, the next to men, for diſpatching of their buſines; the laſt as common for theyr Gods and men.

A day natural hath twenty & foure houres, a day artificiall, hath twelue houres.

Thoſe chyldren which are borne betweene the foure and twentie howers of midnight and midnight, with the Romans are ſayd to be borne in one day.

The day beginneth with the Egyptians at ſunne-ſetting, and with the Perſians at the ſunne-riſing.

The Athenians count all the time from the ſetting of the ſunne, till the ſetting of the ſame againe, but one day.

The Babylonians count theyr day fro the ſunne riſing in the morning, till the ſunne ſing the next day.

The Vmbrians, an auncient people in Italie, count theyr day fro noonetide til noone tide next following.

It was not lawfull for the Roman Tribune to be abſent one whole day from the citty.

One day taketh from vs, the credit of another hath giuen vs, & the laſt muſt make reckoning of all the reſt paſt.

By daily experience we wax wiser & wiser.
He that refuseth to amend his life to day,
may happen to be dead ere to morrow.
Let no day be spent without some remem-
brance how thou hast bestowed thy time.
Vespasian thought that day lost wherein he
had not gotten a friend.

One day the hardy broode
Of *Fabius* sent to fight,
Thus sent one day,
Did see them dead ere night.

The Romans called Iupiter *Diespiter*, which
gnifieth the father of the day, or light.
Light is some-times taken for day, and
rknes for night.
No day commeth to man, wherein he hath
t some cause of sorrow.
The entrance to adolescencie is the end of
ancie, mans estate the death of youth, and
morrow dayes birth, the ouer-throw of
s dayes pride.
GOD in the beginning made two great
ts, one for the day another for the night.
he pleasure of the day, is the sunne, called
he Phylosophers the golden eye, of hart
eauen.
e wicked and enill-liuing man, loueth
nes, and hateth the light.

Ab-

Abbreuiare dies poteris producere nunquam,
Abbreuiare tuum est sed prolongare tonantis
Optima quæq; dies miseris mortalibus eui
Prima fugit: subeunt morbi tristisq; senectus
Et labor, et duræ rapit inclementia mortis.

Night, or Darknes.

Defi. *Night is the houers of rest and peace after labors, being commonly that part of the day naturall in which the sunne is hidd from vs cheering the Antipodes.*

THe longer the night is in comming, more it is desired of the oppressed, no sooner seene then wisht to be departin

Euery light hath his shadowe, and eu shadow of night a succeeding morning.

Night is euery where where day is not.

Night followeth day, as a shadow foll eth a body.

The breath we breathe in the mornin often stopt and vanished before night.

Night is more comfortable to the mi ble then the day.

Night is the cloake to couer sinne, armour of the vniust man.

Night which is the nurse of ease, is the

her of vnquiet thoughts.

Night which is all silence, heares all the cō-
laints of the afflicted.

The deeds of the night are lothsome to the
y, neyther hath light to do with darknes.

Night is warres enemy; yet is it the only
der out of martiall stratagems.

A darke night, and a deadly resolution, be-
ts cause of the dayes lamentation.

Night which is most foule, begets day
ich is most faire, a cōtrary of a contrary.

ight begets rest, and rest is the refresh-
of tyred spirits.

What euer is ouer-wearied by the dayes
rcise, is as it were newe borne by the
ts rest and quiet.

ght and sinne hold affinity, and ioyntly
each other.

s impossible to weare out the day in tra-
, if some part of the night be not spent
ep.

ght and rest which men so much desire,
attaine with trauaile, sustaine vvith
ght, and depart from with griefe.

ngulent homines furgant de nocte latrones
ipsum ferues non expergiscere?
ibres tenebræ eximias mentis exteriores
us.

Of wickednes.

Defi. *Wickednes is any sinne, vice, or euill, committed or imagined in the whole course of our liues, and the meane by which we loose Gods fauour, and expose our selues to the danger of hell fire.*

THE prosperitie of euill men, is the calamitie of the good.

VVhe wicked men reioyce, it is a signe of some tempest approching.

It is the corruption of the good to keep company with the euill.

Reioyce as often as thou art despised of euill men, and perswade thy selfe that their euill opinion of thee is most perfit praise.

Ill men are more hastie then good men forward in prosecuting theyr purpose.

He that worketh wickednes by another, guiltie of the fact committed himselfe.

It is better to destroy the wickednes it selfe then the wicked man.

Vnexperienced euils doe hurt most.

The remembrance of euill things is to be obserued by the contemplation of good matters.

VVho can be more vnfortunate then hee which of neceſsitie will needes be euill?

VVhoſoeuer hee be that ſpareth to punish the wicked, doth therby much harme to the good.

It is a praiſe to the godly to bee diſpraiſed of the wicked, and it is likewiſe a diſpraiſe to be praiſed of them.

VVhen wicked men be in the midſt of all their iollitie, then ſome misfortune comes knocking at the doore.

VVhen the euill man woulde ſeeme to bee good, then is he worſt of all.

He is euil, that doth willingly aſſociate himſelfe with wicked men.

A good ſentence proceeding from a wicked mans mouth, looſeth his grace.

The progeny of the wicked, although it be not wholy infected, yet it will ſauour ſomething of the fathers filthines.

As vertue is a garment of honour, ſo vvickednes is a robe of ſhame.

Curſed is that man, that knoweth not to be man, but by his wickednes is far otherwiſe then he ſhould be.

He that intendeth not to doe good, ſhould refraine from doing euill; but it is counted euill if we refraine to doe good.

Purifie thine owne wickednes, then prate of others sinnes.

All things are tolerable, except extreame wickednes.

The wickednes that is done by the permission of a Prince, shall be reckoned vnto the Prince for his sinne.

The wicked man, in a monstrous kinde of pride neuer heard of before, glorieth and boasteth of his euill deedes.

Nothing maketh men more miserable then wickednes and impietie.

A man shall bee maruailously moued to goodnes, if he doe but remember the pleasures comming from the same to bee constant, not transitorie; and againe, if hee remember the pleasures springing from wicked things, he shall find them mingled with griefe & vexation, the pleasure passeth, the paine endureth.

When a man doth subiect himselfe to wicked affections of his owne mind, he doth weaken and cut in sunder the strings of vnderstanding.

VVicked counsaile is most hurtfull to plucke from good things; nothing is either want or superfluous, which made the Py-

...ians say, that wickednes could not be com-
...prehended, but godlines might.
...The gates to wickednes are many, plaine,
...nd common, but to goodnes are not many
...y, but one, and that same is hard to finde,
...cause it is but little trodden.
...Non ob ea solũ incommoda, quæ eueniunt im-
...probis, fugiendã est improbitas; sed malitiam
...agis, quod eius in animo versatur, nunquam
...sit satis abire, nunquam acquiescere.
...Si impietas improbè molita quippiã est, quam-
...uis occultè fecerit, nunquam tamen confidet id
...sese semper occultum. plerunque enim impro-
...rum facta primo suspicio insequitur; deinde
...mo atque fama; tum accusatorũ iudex, multi
...m se iudicant.

Of Infamie.

...fi. *Infamie is the liuory of badde deſarts in*
...*his world, and that which for our maligni-*
...*ies and euill doings, ſtaineth our names, &*
...*ur ſucceſsions with a perpetuall diſgrace,*
...*rough the report of our miſdeedes and vn-*
...*uff attempts.*

...famie galleth vnto death, and liueth af-
...r death.

Shame and dishonour are the greatest pre
uentors of mishap.

Infamie and shame are inseparable seque
of adultery.

That man is very wicked and vnhapp
whose life the people lament, and at who
death they reioyce.

There is no greater infamie, then to bee
tish in promise, and slack in performance.

Begging is a shamefull course, and to ste
is a great blot of dishonor.

Hee that hath borne saile in the tempest
shame, may euer after make a sport of
shypwracke of his good name.

Infamie is so deepe a colour, that it
hardly be washed of with obliuion.

Such as seeke to climbe by priuie sin, s
fall with open shame.

They that couet to swim in vice, shall s
in vanitie.

Greater is the shame to bee accounted
harlot, the the praise to be esteemed amia

It were great infamie to the person, an
small offence to the Common weale, to
hold a man basely toyling that deserue
gouerne, and to see him gouerne, that d
ueth to goe to plow.

Shame is the end of tretchery, & dish

euer fore-runnes repentance.

VVhat is once spotted with infamie, can hardly be worne out with time.

VVhen the string is broken, it is hard to hit the white; & when a mans credit is called in question, perswasions can little preuaile.

An honourable man should neuer die, and an infamous man deserueth not to liue.

The infamous man is onely miserable, for good men will not beleeue him, bad will not obey him, no man accompany him, and few befriend him.

As beautie adorneth wealth, maintaineth honor and countenaunce; so infamie woundeth all.

The occasions and greatnes of infamy, are better vntryed then knowne.

The tongue is the readiest instrument of detraction and slaunder.

Euery inferior doth account that thing infamous, wherein he seeth his superior offend.

It is infamie to seeke praise by counterfaite vertue.

It is infamie to dispraise him that deserueth praise, because he is poore; & to commend the vnworthy because he is rich.

I see that by infamie slaundereth his friend,

is

is most monstrous.

Amongst the infinites of men, fewe are praise-worthy, but many most infamous.

To be praised of wicked men, is as great infamie as to be praised for wicked doing.

Pride is the cause of hatred, & sloth of infamie.

The life of a noted infamous man is death.

Cicero in inueighing against *Cateline* saith, thy naughty and infamous life, hath so obscured the glory of thy predicessors, that although they haue beene famous, yet by thee they will come to obliuion.

Dyonisius, as long as he perceiued himself to be well reported of, hee was a good man: but when the priuie talke to his defamation came to his eares, hee forsooke all goodnesse and became a most cruell tyrant.

If a mans good name, bee not polluted, though hee haue nothing els, yet is he rich in more esteeme then the possession of great riches.

Emori præstat per virtutem, quam per dedecus viuere.

Quis honorem, quis gloriam, quis laudem, vllum decus tam vnquam expetit, quam vitam, nominiam, infamiam, contumeliam dedecus giat.

Of Dishonestie.

Defi. *Dishonestie is an act which ingendereth in it owne torment from the very instant wherein it is committed; and with the continuall remembrance thereof, filleth the soule of the malefactor with shame and confusion.*

DIshonestie ruinates both fame and fortunes.

Shame is the hand-maide to dishonest attempts.

The insatiate appetite of gluttony, doth scare the interior vertues of the mind.

He that is disposed to mischiefes, wisheth but for occasions.

He that feares not the halter, will hardlie come true, and they that are not fearefull, are seldome honest.

The over-throw is a dishonest victory that is gotten by the spoyle of a mans owne country.

There never riseth contention in a Common-weale, but by such men as would lyue without all honest order.

The euill inclination of men, may for a time be dissembled, but being once at liberty they cannot cloake it.

Many

Many times the wicked beare enuie vnto the good, not because the vertuous suffer them to doe well, but for that they will not consent with them to doe euill.

Many bee so malicious and peruerse, that they take more delight to doe euill vnto others, then to receiue a benefite vnto themselues.

If hee be euill that gyueth euill counsaile more vild is he that executeth the same.

Tully thought nothing profitable which was dishonest.

Then is mischiefe at the full ripenes, vvhe as dishonest things be not onely delightful hearing, but also most pleasant in practise and there is no remedy to bee hoped for where common vices are counted vertues.

A man giuen to dishonestie, can neyther bee friend to himselfe, nor trusty to another.

The ouer-throw of a Common-wealth is the dishonestie of the Rulers.

Dishonestie is the serpent of the soule which spoyleth men of their ornaments and heauenly apparell.

All things are tollerable, saue those things which are dishonest.

Callistes the harlot, said she excelled Socrates, because that when she was disposed, she

could draw his auditors from him; no mer-uaile saith hee, for thou allureſt them to diſ-honeſtie, to which the way is ready, but I ex-hort them to vertue, whoſe way is hard to finde.

Honeſtie is ioyned with miſery, diſhoneſty with all kinde of felicity; but the miſerie which we ſuffer for honeſtie, ſhall be turned to euerlaſting comfort: and that felicity got-en by diſhoneſty, ſhal be changed into per-petuall torment.

Sæpè dieſpiter neglectus
Incæſto caddidit integrum
Raro antecedentem ſceleſtum
Deſeruit pede pœna claudo.
Diſce bonas artes moneo romana iuuentus
Sit procul omne nefas, vt ameris amabilis eſto.

Vices in generall.

Vice is an inequalitie and iarring of ma-ners, proceeding from mans naturall inclina-tion, to pleaſure and naughty deſires.

Man ſildom repenteth his ſilence, but he is often ſorowful for his haſtie ſpeeches.

lee that is rooted in ſinne, will hardly bee good counſaile reformed.

VVho

VVho doubts of God with *Protagoras*, is an infidell: who denieth God with *Diagoras*, is an Epicure and a deuill.

Enuie is the deuils death, & mans destruction.

Consent and sinne are both of one kind.

Vice is the habitude of sinne, but sin is the act of the habitude.

He, that pampers his flesh, dooth nourish many wormes.

Excessiue sleepe is found the bodies foe.

Lust bringeth short life, prodigality wretched life, and perseuerance in sinne eternall damnation.

As by nature some men are more inclined to sicknes the other some, so one mans mind is more prone then anothers to all vnrighteousnesse.

The sickness of our age is auarice, the errors of our youth inconstancie.

Craft putteth on him the habite of pollicy, mallice the shape of courage, rashnesse the title of valure, lewdnesse the image of pleasure; thus dissembled vices seeme great vertues.

VVhere elders are dissolute and past grauitie, there youth are shameless, and past grace.

Rich

Riches gotte with craft, is commonly lost with shame.

Folly in youth, and negligence in age, breedes at length woe to both; the one ending in sorrowful griefe, the other in lamentable miserie.

VVhere youth is voyde of exercise, there age is voyde of honestie.

Flattery and soothing great men in their humors, getteth more coine then true speeches can get credite.

Fayre faces haue often foule vices, straight personages crooked manners, and good complexions bad conditions.

A merry minde doth commonly shewe a gentle nature, where a lower countenaunce is a manifest signe of a froward disposition.

Sobrietie without sullennesse, is commendable, and mirth with modestie delectable.

Euery vice hath a cloake, and creepeth in vnder the name of vertue.

VVee ought to haue an especiall care, least those vices deceiue vs which beare a shew of vertue.

Craft often-times accompanieth pollicie, too much austeritie temperance, pride a resolute minde, prodigality liberalitie, foolhardinesse temeritie, and religion superstition.

VVhat

VVhat Nation doth not loue gentlenesse, thankfulnes, and other commendable parts in a man, contrarily, who dooth not hate a proude, disdainfull, vnhoneſt and vnthankfull person?

Cum fateamur ſatis magnam vim eſſe in vitijs ad miſeram vitam, fatendum eſt etiam eandem vim in virtute eſſe ad beatam vitam, contrariorum enim contraria ſunt conſequentia.

Qui voluptatibus ducuntur et ſe vitiorum illecebris et cupitatum lenocinijs dediderunt, miſſos faciant honores, nec attingant republicam, fugiantur viros fortes labore, ſe olio ſuo perfrui.

Of Ingratitude.

Defi. *Ingratitude is that which maketh men impudent, ſo that they dare ioyne together to hurt thoſe which haue been their beſt friends and them to whom they are bound, both by blood, nature, and benefits.*

INgratitude challengeth reuenge, by ſtome, and is a vice moſt hateful, bo before God and man.

Ingratitude for great benefits, maketh m to diſpaire of recompence, and of faythf friends cauſeth them to becom mortall fo

The

There can be no greater iniurie offered to a
ree minde and a bashfull face, then to be cal-
ed vnthankfull; sith such reproches sincke
most deepely into the reputation of honor.
A good minde cannot harbor ingratitude.
Ingratitude springeth eyther from coue-
ousnes or suspect.
Princes rewarding nothing, purchase no-
ing; and desert beeing neglected, courage
ill be vnwilling to attempt.
Benefits wel imploied, establisheth a king-
ome, but seruice vnrewarded, weakeneth it.
The nature of man is ambitious, vngrate-
ll, suspectfull, not knowing rightly how to
e his friends, or with what regarde to re-
mpence his wel-willers for theyr benefits
stowed.
Anthonie in the time of *Vespasian*, when hee
s proclaimed and named Emperor, after
his seruices against the Vitellians, and af-
he had recouered Rome, was supplanted
Mutianus, brought to Rome without au-
ritie; and visiting *Vespasian* in Asia, hee
so coldly entertained, that he died very
rtly after, not onely disgraded & disgra-
but also most desperately.
s better to be borne foolish, then to vn-
stand how to be vnthankfull.

The

The ingratitude of the Romains towarde
Scipio, was by reason of the coceiued suspe
of his fortune, the suddainnes of his expe
dition, and the greatnes of his enemies. A
which forced a wound in the greatest wits, &
a dread in all sorts of people.

Cato Priscus hauing deserued well of th
Romaines, was disgraced by them for th
onely cause, because his vppugner said, th
that Citty coulde not be free, where the
was a Cittizen which was feared of the M
gistrate.

Ingratitude looseth all thinges in himse
in forgetting all duties to his friend.

To doe good to an vnthankfull body, is
lowe corne on the sand.

Two contraries gyue light one to the
ther, and ingratitude and thankfulnesse,
best discerned one by the other.

There is no affection among men so fi
ly placed, but through vnthankfull dea
it may be changed to hatred.

Two heads on one body is a monstr
sight, but one vnthankfull hart in a boso
is more odious to behold.

There cannot be a greater occasion o
tred, then to repay good turnes with
thankfulnes.

Tis better neuer to receiue benefit, then to be vnthankfull for fauours receiued.

Thankfulnes dooth consist in truth and iustice; truth dooth acknowledge what is receiued, and iustice dooth render one good turne for another.

He is vngratefull with whom a benefit perisheth, he is more vngrateful which wil forget the same, but he is most vngrateful, that endereth euill for the good hee hath receiued.

He which receiueth a benefit, shoulde not onely remember it, but requite the same, liberally and fruitfully, according to the nature of the earth, which rendereth more fruite then it receiueth seede.

Homer as it is written in his life, dyd neuer forget a benefite receiued; and oftentimes gaue many thanks to his good benefactors, *Nestor*, *Phenius*, *Tychius*, and *Mentas*, vvho releeued him in his miseries.

The Egyptians of all vices most abhorred ingratitude, in which, as *Tully* saith, all wickednesse is contained.

Thou canst not call a man by a worse name, thē to say he is an vnthankful person, *Plutarch* interpreteth *Pythagoras Symbole* of not receiuing of Swallowes, that a man

ought to ſhunne vnthankfull people.

Xenophon among the praiſes which he gaue vnto *Ageſilaus*, reputeth it a part of iniuſtice, not onely not to acknowledge a good turne, but alſo, if more be not rendered then hath been receiued.

VVho ſoeuer receiueth a benefite, ſelleth his owne libertie, as who would ſay, that hee made himſelfe ſubiect to render the like.

The lawes of Athens, Perſia, and Macedonia, condemned the vnthankfull perſon to death.

It is written of *Phillip* the French king, that hee put one of his ſouldiers out of pay, and proclaimed him a villaine, becauſe hee vvas found vnthankfull, & cauſed him to be marked in the forward with the worde vngrateful.

In the old time, liberties and franchiſes for ingratitude were reuoked.

Eſt aliqua ingrato meritum exprobrare luptas.

Ingratus qui beneficiũ accepiſſeſe negat, q accepit: ingratus, qui id diſſimulat, rurſum gratus, qui non reddit: at omnium ingratiſſimus eſt, qui eblitus eſt.

Of Pride.

Defi. Pride is an vnreasonable desire to enioy honors, estates, and great places; it is a vice of excesse, and contrary to modestie, which is a part of temperance.

HE that bruseth the Olive tree with hard yron, fretteth out no oyle, but water, & e that pricketh a proude hart with perswa-ons, draweth out onely hate and enuie.

t is impossible that to a man of much pride rtune should be too long faithfull.

t chaunceth often-times to proude men, at in theyr greatest iolitie, and when they nke theyr honor spunne and wouen, then eyr estate with the web of theyr life, in one ment is suddainly broken.

is natural to proude men to delight the-ies, and to set theyr whole mindes vppon ne deuises.

Vhere least desert is, there is most pride.

en that haue theyr thoughts hie, & their unes low, liue alwaies a pensiue life.

ide should of young men be carefully a-ded, of old men vtterly disdained, and of en suspected and feared.

Pride hath two steps, the lowest blood, the highest enuie.

Pride eateth golde, and drinketh blood, & climeth so high by other mens heads, that she breaketh her owne neck.

To aspire to heauen, is not to be in heaue

He that mounteth higher then hee ought shall discend lower then he would.

VVhen pride dooth ride, shame & dange doe follow on foote.

It is better to lyue in lowe content, then high infamie; and more precious is vva with honestie, then wealth with discredi

Aspyring pride is like a vapour, which cendeth high, and presently vanisheth avv in smoake.

A proud hart in a begger, is like a great in a small cottage, which not only warm the house, but burneth all that is in it.

Men that beare great shapes, & large dowes, & haue no good nor honest min are like the portrature of *Hercules*, dra vpon the sands.

The more beautie, the more pride, & more pride, the more precisenes.

Pride is a serpent, which slily insinua herselfe into the mindes of men.

Extoll one of base stocke to high deg

and no man liuing will sooner proue more proude then hee.

The proude man seeking to depresse an other man, in sted of superioritie, attayneth indignitie.

Pride, enuie, and impatience, are the three capitall enemies of mans constancie.

Pride is alwaies accompanied with follie, audacity, rashnes, and impudencie; and as *Plato* sayth, with solitarines, as if one would say, that the proude is abandoned of all the worlde, euer attributing to himselfe, that which is not; hauing much more bragging then matter of worth.

S. *Augustine* compareth a proude man to a ship without a Pylot, tossed vp & down with the winde.

The sonne of *Agesilaus*, wrote vnto King *Philip*, who much gloried in some of his victories: that if he measured his shadowe, he should finde it no greater after the victory then it was before.

Herod glorying in his apparrell, and the honor that was doone vnto him, was suddainly smitten, and shortly after eaten vp with wormes.

King *Lewes* the eleuenth was wont to say, when pride was on her saddle, mischiefe and

ſhame was on the crouper.

Iulius Cæſar was ſo proude, as hee would often ſay, that whatſoeuer pleaſed him, ſhould ſtand for a law.

Pride did firſt ſpring from too great abundance of wealth.

Chriſippus, to raiſe an opinion of knowledge to himſelfe, would ſet foorth thoſe bookes in his owne name, which were wholy written by other men.

Husbandmen thinke better of thoſe eare of corne which bow downe and waxe crooked, then thoſe which grow ſtraight, becau they ſuppoſe to finde more ſtore of graine them.

Pride as *Bion* ſayth, keepeth men frō lea ning and profit.

It is the propertie of proude men, to d light themſelues in theyr owne fooliſh i uentions.

Hee that knoweth himſelfe beſt, eſteeme himſelfe leaſt.

Philo ſayth, that the ſpring of pride, is ſing, and the fountaine of truth is humili

Apricus King of Egypt, was ſo inſolent, t hee would ſay, there was neither God man could diſpoſſeſſe him of his kingdo but ſhortly after, *Amaſis* put him by it, &

was ſtrangled of his owne ſubiects.

The proude man reſembleth the Fiſherman in *Theocritus*, who ſatiſfied his hunger with dreames of gold.

The pride of vnquiet and moouing ſpirits, neuer content thẽſelues in their vocations. *Pompey* could abide no equall, and *Ceſar* could ſuffer no ſuperior. *Themiſtocles* tolde the Athenians, that vnleſſe they baniſhed him and *Ariſtides*, they ſhould neuer be quiet.

Perdita tunc vrbi nocuerunt ſecula, poſtquam ambitus eſt luxus, et opum metuenda facultas Tranſuerſo mentem dubiam torrente tulerunt. In rebus proſperis, et ad voluntatem noſtram uentibus, ſuperbia magnoperé eſt fugienda: nã t aduerſas res ſic ſecundas immoderate ferre leitatis eſt.

Of Prodigalitie.

efi. *Prodigalitie is the exceſſe of liberalitie, which comming to extreamitie, prooues moſt vicious, waſting vertues faſter then ſubſtaunce, and ſubſtance faſter then any vertue can get them.*

Rodigalitie without care, waſteth that which dilligent labour hath purchaſed.

Prodigalitie is called the fire of the minde, which is so impatient in heate, that it ceaseth not while any mater combustible is present, to burne necessary things into dust & cynders.

Prodigalitie maketh youth a tyrant in his owne estate, a destroyer of his own wealth, and a corrosiue to his owne friends.

To spende much without getting, to lay out all without reckoning, and to gyue all without considering, are the effects of prodigality.

Hee that giueth beyond his power, is prodigall, he that gyueth in measure, is liberall, he that giueth nothing at all, is a niggard.

Hee that is superfluous in his diet, sumptuous in his apparrell, and lauish of his tongue is the Cookes hope, the Taylers thrift, and the sonne of repentance.

The end of much expence, is great griefe.

VVho spendes before hee thriue, will beg before he thinke.

Riches lauishly spent, briedes griefe to our harts, sorrowe to our friends, and miserie to our heyres.

A proude eye, an open purse, a light wife, breede mischiefe to the first, misery to the second, and hornes to the third.

VVh

VVhat is gotten with care, ought to bee ept with wisedome.

An vnthrift is knowne by three things, by e companie he keepeth, by the tauerns he unteth, by the harlots he cherrisheth, & e expence he vseth.

As excesse in meats breeds surfet, in drink, onkennesse, in discourse ignorance, so in fts, excesse produceth prodigality.

t is better to bee hated for hauing much, en to be pitied for spending all.

Prodigality consisteth not in the quantitie what is gyuen, but in the habite & fashion the gyuer.

lee is truly prodigall, which gyueth be- nd his abilitie, and where his gyfts are edlesse.

t is not possible for a prodigall mind to be hout enuy.

rodigalitie concealing loue, loues none, ereby affection decreaseth, and amitie is de vnstable.

odigalitie is borne a wonder, and dyes a ger.

admonition of friends, neither feare of erty, can make a prodigall man thrifty.

odigality in youth, is lyke the rust in I- which neuer leaueth fretting till it bee wholy

wholy consumed.

Fire consumeth fuel without maintenance & prodigality soone emptieth a weak purse without supply.

The prodigall minded man, neyther observeth time, nor maketh end of riot, vntil both himselfe and his patrimony bee consumed.

A prodigall humor is hardly purged, because the nourishments are many & sweet.

Epicharidus an Athenian, hauing a patrimonie left him by his parents, in sixe dayes consumed it, and all his life time after lyued a begger.

One of the *Fabij*, by reason of his prodigall expences, was surnamed *Gurges*.

The prodigall minded man, to spend lustily, and to fare daintily, so he haue it, he cares not how he get it, & so he spend it, hee cares neyther on whom, or in what sort hee consume it.

——*ô prodiga rerum.*
Luxuries nunquam parue contenta parari.
Et quæsitorum terrâ pelagoque ciborum
Ambitiosa fames, et lauta gloria mensæ,
Discite quam paruo liceat producere vitam
Et quantam natura petat.

Of Gaming.

Defi. *Gaming is a ſtealing away of time, buſying our vnderſtanding in vaine things, without any profit.*

Chilon, being ſent from Lacedemonia to Corinth in embaſſage, to intreat a peace tweene them, and finding the noble men ying at dyce, returned backe again with- t deliuering his meſſage; ſaying, that hee ould not ſtaine the glory of the Spartans, th ſo great an ignomy, as to ioyne them ſocietie with dyce-players.

lphonſus, Sonne of *Ferdinando* King of ayne, ſtraightly commaunded, that no ight ſhoulde preſume to play at dyce or des for any money, or giue his conſent to ſuch play in his houſe, vpon payne of aiting his wages for one whole month, & ſelfe to be forbidden an other month & lfe from entering into the kings pallace.

is a very hard matter to follow ordinari- e deceitfull practiſes of couſening skill, kilfull couſenage, without the diſcre- of a mans good name, by the marke of reproch,

reproch, or badge of open infamie.

The fame or good name of a man is n
ſooner in queſtion, then when he is known
to be a common gameſter.

It is not freedome to be licentious, nor l
bertie to lyue idely.

Such gaming is to be abhorred, wherin w
ſleepeth, and idlenes with couetouſneſſe
onely learned.

Aurelius Alexander Emperour of Rom
made a lavve, which was ratified by the a
thoritie of the Senate and people, that if a
man was found playing at the dyce, he ſho
be taken for franticke, or as a foole natur
which wanted wit and diſcretion to gouer
himſelfe.

The ſame Emperor likewiſe, after the p
mulgation of the fore-ſayde lawe, coun
Dice-players no better then theeues &
torcioners.

Gaming at cardes and dyce, are a certa
kinde of ſmooth, deceitful, & ſleightly th
whereby many are ſpoyled of all they h
Sir *Thomas Eliot*, (that worthy Knight
his booke of gouernaunce, asketh; V
will not thinke him a light man, of ſmal
dite, diſſolute, remiſſe, and vaine, tha
dice-player, or a gameſter.

P

Publius sayth; how much cunninger a man
s in gaming and dyce-playing, so much the
nore is he corrupted in lyfe and manners.
Iustinian made a law; that none eyther pri-
ately or publiuely, should at any time play
dyce or cardes.
Dycing comedyes bring often tragicall
nds.
Plato seeming to commend table-play, cō-
reth it vnto the lyfe of man; that lyke as
euill chaunce may be holpen by cunning
ay; so may a bad nature bee made better
good education.
he king of the *Persians* sent golden dyce
King *Demetrius* for a reproch of his light-
sse.
icero in the Senate-house put *Anthonius* to
nce, in saying he was a dycer.
Dycing neyther beseemeth the grauity of
Magistrate, nor the honour of a Gentle-
n; for that the gayne is loaden with dis-
neſt practises, and the losse, with vnquiet
sions.
s a dead carkasse in an open field, is a pray
many kinde of vermine, so a plaine min-
man, vsing deceitfull houses, is an assu-
pray, for all sorts of shifters.
Turky, he is noted of great infamy that

is

is founde playing for money, and grieuo
paynes are appoynted for punishment if he
returne to it againe.

The Lydians were the first inuentors o
gaming, but it was when theyr Countre
was brought into great necessity for want
victualls, to the end, that by playing the
might finde some meane to resist & sustai
hunger the better.

Cyrus to punish them of Sardis, commau
ded them to passe away theyr time in pla
ing & banquetting; thereby to render the
lesse men, and keepe them from rebellion.

Alis aleatoria dum aliena concupiscentia
profundit patrimonij nullam reuerentiam te

Est alis mendaciorum, periuriorum, furtor
litium, iniuriarum homicidiorumque mate
verè malorum demonum inuentam, quæ ex
Asiæ regno inter euersæ vrbis manibias v
sub specie migrauit ad græcos.

Of Couetousnes.

Defi. *Couetousnesse is a vice of the soule, w*
by a man desireth to haue from all parts
out reason; and vniustly with-holdeth
which rightly belongeth vnto another bo
it is also a sparing and niggardlinesse in

ning: but open-handed to receiue whatsoeuer is brought, without conscience or any regard whether it be well or ill attained.

HE that impropriateth to himselfe, those things which are common to all, is to be amed of God, and hated of men.

The propertie of a couetous man, is to liue e a begger all dayes of his life, and to bee nde rich in money at the houre of his ath.

Gaines gotté with an ill name is great losse.

Couetous men litle regard to shorten their es, so they may augment theyr riches.

reasures hourded vp by the couetous, most commonly wasted by the prodigal son.

he gaine of golde, maketh many a man to e his soule.

old is called the baite of sinne, the snare ules, and the hooke of death; vvhich ng aptly applyed, may be compared to e, whereof a little is good to warme one, too much will burne him altogether.

e chariot of Couetousnes is carried vp foure vvheeles of vices; Churlishnesse, -courage, contempt of God, & forget- s of death. Drawn by two horses, called

Greedy

Greedy to catch, and Holdfast; the Car
that dryueth it, is Desire to haue, hauin
whyp called Loth to forgoe.

A couetous man is good to no man, a
worst friend to himselfe.

The couetous man wanteth as well t
which he hath, as that which he hath not

Hee that coueteth much, wanteth muc

There is greater sorrowe in loosing ric
then pleasure in getting them.

To desire aboue fortune, is to striu
gainst fortune.

Couetousnesse is the roote of all euill
whence doe proceede (as from a foun
of mishap) the ruine of Common-we
the subuersion of estates, the wracke of
eties, the staine of conscience, the brea
amitie, the confusion of the minde, iniu
briberie, slaughters, treasons, and a m
of other mischieuous enormities.

All vices haue theyr taste saue onel
uetousnes.

A couetous man passeth great traua
gathering riches, more danger in ke
them, much law in defending them, &
torment in departing from them.

The couetous minded man, in seeki
ter riches, purchaseth carefulnes for

imselfe, enuie for his neighbors, a pray for hieues, perrill for his person, damnation for is soule, curses for his children, and law for is heyres.

A couetous rich man, in making his testa-ent, hath more trouble to please all, then mselfe tooke pleasure to get & possesse al.

A couetous mans purse, is called the deuils outh.

Dionisius comming into a Temple vvhere ages were couered in costly coates of sil-r and gold; These garments (quoth hee) too heauie for sommer, and to colde for ter: and so taking them away with him, clothed them in Linsey-wolsie; saying, e are more light for sommer, and cooler he winter.

ouetousnes in olde men is most mon-us; for what can be more fooliſh, then to ide more money and victualls when he his iourneyes end?

lde guides the globe of the earth, and tousnes runnes round about the world.

st couetous is hee which is carefull to desirous to keepe, and vnwilling to for-

ouetous mans eye is neuer satisfied, nor sire of gaine at any time suffised.

Ardua res haec est, opibus non tradere mores:
Et cum tot Crœsos viceris, esse Numam.
Vsque adeo solus ferrum mortemque timere
Auri nescit amor; pereunt discrimine nullo
Amissæ leges: sed pars vilissima rerum
Certamen mouistis opes ——

Of Vsurie.

Defi. *Vsurie of the Hebrues is called byting, is an vnlawfull gaine, gotte by an vnlawfull meane, and that crueltie which doth not onely gnaw the debter to the bones, but also sucketh out all the blood and marrowe from the ingendering mony of money, contrary to nature, and to the intent for which money was first made.*

VSurie is compared to fire, which is an actiue and insatiable element, for it burneth and consumeth all the wood that is laid vpon it; so the Vsurer, the more hee hath the more he desireth, and like hell gates he is neuer satis-fied.

A vsurer is a flatching and corrupt citizen that both stealeth from his neighbours, and defraudeth himselfe.

The intent of Vsurie bewraies the crime

Vs

Vſurie is the nurſe of idlenes, and idleneſſe the mother of euills.

Vſurie makes the noble man ſell his lande, the lawyer his *Iuſtinian*, the Phiſition his *Gallen*, the ſouldier his ſword, the Merchant his wares, and the world his peace.

Vſurie is an auncient miſchiefe, & cauſe of much ciuill diſcord.

A little lewdly come by, is the loſſe of a great deale well gotten.

Vſurie is like a whirle-poole, that ſwalloweth what-ſoeuer it catcheth.

He that with his gold begets gold, becoms ſlaue to his gold.

Inordinate deſire of wealth, is the ſpring of ſurie, and vſury ſubuerteth credite, good me, and all other vertues.

Couetouſnes ſeeketh out vſury, and vſurie ouriſheth couetouſnes.

An vſurer can learne no truth, becauſe hee tteth the truth.

Vſurie taketh away the title of gentry, beſe it delighteth in innobilitie.

Vſurie oftentimes deceiues the belly, & alether lyues careleſſe of the ſoules ſafetie.

s the greedy Rauens ſeeke after carren theyr foode, ſo doth the couetous vſurer t after coyne to fill his coffers.

Plutarch sayth, that no kinde of people in the world are so notorious liuers, nor vse so much to falsifie theyr fayth in all practises, as vsurers.

Appian in his first booke of ciuill wars, wryteth, that by an auncient Law at Rome, vsurie was forbidden vpon very great paine.

As hee which is stunge with an Aspe, dyeth sleeping, so sweetly doth hee consume himselfe, which hath borrowed vpon vsury.

By vsury money is brought forth before it be gotten.

Vsury is the daughter of auarice and ambition.

Vsurie is counted the chastiser of fooles.

—— turpia lucra
fœnoris, et velox inopes vsura trucidat.
Nō sunt facienda mala vt inde eueniant bo

Of Deceit.

Defi. *Deceit or craft, is the excesse of prude*
it is that which leadeth a man through wi
ignorance to oppose himselfe against
which he knoweth to be dutifull and ho
causing him vnder the counterfeite nam
prudence, to seeke to deceiue those that wil
leeue him; this vice is the chiefest caus

ambi

ambition and couetousnes, which most men serue in these dayes, but aboue all things it is an enemie to iustice, & seeketh by all meanes to ouerthrow the true effect thereof.

CRaft most commonly is repayed vvith craft, and hee that thinketh to deceiue nother, is many times deceiued himselfe.

Tys more wisedome sometimes to dissemble wrongs, then to reuenge them.

A mans looke is the gate of his minde, declaring outwardly, the inward deceit which e hart contriueth.

He that neuer trusteth, is neuer deceiued.

Our negligence makes subtile shyft preme, where diligence preuenteth false deite.

he serpent hidden in the grasse, stingeth foote, and a deceitfull man, vnder showe honestie, oft-times deceiueth the simple.

here is nothing that sooner deceiueth the nde then hope, for whilst our thoughts le on it, we suddainly and assuredly loose

he man most deceitful is most suspectful.

many times falls out, that what the hart ily thinketh, the lookes deceitfully beeth.

The deceitful are like the Camelion, apt to all obiects, capable of all colours, they cloak hate with holines, ambition with good go uernment, flatterie with eloquence; but whatsoeuer they pretend, is dishonestie.

Deceits are traps to catch the foolish in. VVhen there is a shew of some like-lihoo of truth in a lye, then are wee soonest dece ued by subtiltie.

Light heads, and sharpe wits, are most a to deceiue others by false tales.

It is a poynt of dishonestie in a man, make shew of one thing, and to doe anoth

Pope *Alexander* the sixt, neuer did vv he sayd; & his sonne *Borgia* neuer said w he ment to do: pleasing themselues in c terfaiting and dissembling, to deceiue falsifie theyr fayth.

VVhen the Duke of *Valentinois* had ca certaine Princes to be murthered, cont to his oath, his father the Pope tolde h that hee had played a right Spaniards p but they themselues died both miserabl one was poysoned, and the other slaine.

The Lawyers call that couin, when to ceiue another, a man maketh semblan one thing, & yet notwithstanding dot cleane contrary,

Fredericke the Emperour, desired that his Counsailers woulde at the entering in of his Court, lay aside all deceit and dissembling. Speech is but a shadow of deedes, & there ought to be such an vnitie, that there bee found no difference at all, for it is a great deceite, to speake otherwise with our tongue then we meane with our hart.

The Emperour *Pertinax*, was surnamed *Prestologus*, that is to say, well speaking, but no dooing.

Homer writing of *Vlisses*, sayth that whatsoeuer he spake, proceeded from his hart.

The Lacedemonians banished *Chesiphon*, because he boasted that he could discourse a whole day long of any theame that was put to him.

Deceite is a dangerous enemy to truth.

Alexander sayd to *Antipater*, that outwardly he did weare a white garment, but it vvas dyed with purple.

The deceitfull mans speeches, may be likened to the Apothicaries painted pots, which by the inscription of excellent drugs, but within them there is eyther nought auaileable, or els some poyson contained.

All deceits are proper to a base and badde mind, but to be detested of an honest man.

Alexander

Alexander beeing counsailed by *Parmenio*, to seeke the subuertion of his enemies by craft and subtiltie, aunswered; that his estate woulde not suffer him so to doe: but if hee were *Parmenio* he would doe it.

The aunswers of the oracles, were alwaies doubtfull, and full of deceit.

Hee is woorthy to be abhorred, which beateth his braines to worke wickednes, & seeketh by subtiltie to bring other men into misery.

Sic auidis fallax indulget piscibus hamus,
Callida sic stultas decipit esca feras.
Graue est malum omne quod sub aspecta latet

Of Lying.

Defi. *Lying is a false signification of speech with a will to deceiue, a sicknes of the soule which cannot be cured but by shame & reason, it is a monstrous and wicked euill, the filthilie prophaneth and defileth the tongue of man, which of God is otherwise consecrated euen to the truth, and to the vtterance of his prayse.*

TAke heede of a lyar, for it is time lost to be led by him, and of a flatterer, for it

me

meere deceit to beleeue him.

As certaine it is to finde no goodneſſe in him that vſeth to lie, as it is ſure to finde no euill in him that telleth truth.

Thou canſt not better reward a lyar, then in not beleeuing what he ſpeaketh.

VVithin thy ſelfe, behold well thy ſelfe, & to knowe what thou art, gyue no credite to others.

It is the propertie of a lyar, to put on the countenaunce of an honeſt man, that ſo by his outward habite he may the more ſubtilie deceiue.

As the wormes doe breede moſt gladlie in ſoft and ſweet wood, ſo the moſt gentle and noble wits inclined to honor, are ſooneſt deceiued by lyars and flatterers.

Lying is contrary to nature, ayded by reaſon, and ſeruaunt or hand-maid to truth.

Through a lye *Ioſeph* was caſt into pryſon, and S. *Chriſoſtome* ſent into baniſhment.

Philo ſaith, that all kinde of wickednes proceedeth from lying, as all good dooth from truth.

The Egyptians made a lawe, that euerie lyar ſhould be put to death.

The Scithians & Garamants followed the ſame law, & condemned them to death that

prognoſti-

prognosticated any false thing to come.

The Persians and Indians, depriued him of all honor and further speech that lyed.

Nicephorus wryteth, how the very wormes did eate the tongue of *Nestorius* in hys lyfe time.

Artaxerxes caused one of his fouldiours tongues to be nayled with three nayles, fo making of a lye.

The Gabaonits for lying lost their liberty

Cyrus told the king of Armenia, that a ly deserued no pardon.

The Parthians for lying became odious t all the world.

There is no difference betweene a lyar, an a forswearer; for whom soeuer saith *Cicero*, can get to tell a lye, I may easily intreate forsweare himselfe.

An honest man will not lye although it b for his profit.

Munster writeth of *Popiel* a King of P logne, who had euer this word in his mou If it be not true, I would the Rats might e me; and shortly after, being at a banquet was so mightily assailed by Rats, that neit his guarde, fire, or water, could preserue h from them.

Lying in doctrine is most pernitious.

Idolat

Idolatrie, hipocriſie, ſuperſtition, falſe waights, falſe meaſures, and all couſonages, are called lying, to the end that by ſo deformed a name, wee ſhould the rather eſchewe them.

Homer writeth of the great & valiant Captaine *Achilles*, that he dyd more abhorre lying then death.

Si qui ob emolumentum ſuum cupidius aliquid dicere videntur, ijs credere non conuenit.
Falſum maledictum eſt maleuolum mendaciũ.

Of Dronkennes.

Defi. *Dronkennes is that vice which ſtirreth vp luſt, griefe, anger, and extremitie of loue, and extinguiſheth the memory, opinion, and vnderſtanding, making a man twiſe a child, and all by exceſſe of drinke, and dronkennes.*

THe craftie wraſtler vvine, diſtempereth the wit, weakens the feete, and kylls the tall ſpirits.

The auncient Romaines woulde not ſuffer eyr wiues to drinke any wine.

VVine burnes vp beautie, and haſtens age.

olon was wont to ſay, that exceſſe was the rk of ſin, & dronkennes the effect of riot.

Alexander

Alexander being dronke, slew his friende, which in his sobernes he mightily lamented.

Those things which are hid in a sober mans hart is oft-times reuealed by the tongue of a dronkard.

VVhere dronkennes is mistres, there secrecie beareth no maisterie.

VVine & women cause wise men to dote, and putteth men of vnderstanding to reproofe.

The Vine brings foorth three grapes, the first of pleasure, the second of dronkennesse, the third of sorrow.

A dronkard is vnprofitable for any honest seruice.

Phillip King of Madecon making war vpon the Persians, vnderstood that they were a people which abounded in all manner of delicate wines, and other wastfull expence, whereupon he presently retired his Armie, saying; it was needlesse to make warre vpon them, who woulde shortly ouerthrow themselues.

Dyonisius the tyrant, by ouer-much drinking lost his eye-sight.

Nothing maketh dronkennes to bee more abhorred, then the filthy and beastly behauiour of those men whose stomackes are

uer-charged with exceſſe.

The Lacedemonians woulde often ſhewe theyr chyldren ſuch as were dronke, to the end they ſhould learne to loathe that vice.

Romulus made a law, that if a woman vvere found ouer-come with drinke, ſhee ſhould die for her offence; ſuppoſing that this vice vvas the beginning of diſhoneſtie, & whore-dome.

Caliſthenes beeing vrged by one to drinke as others dyd at *Alexanders* feaſt, replyed that hee would not; for ſayth hee, who ſo drinketh to *Alexander*, had neede of *Eſculapius*. Meaning a Phiſition.

The Leopard, as many write, cannot be ſo ſone taken by any thing as by wine, for beeing dronke, he falleth into the toyles.

VVine, according to the ſaying of a late vvriter, hath drowned more men then the ſea hath deuoured.

Ptholomie who in mockery was called *Phiſater*, becauſe he put to death both his Father and his mother, through wine and woman dyed like a beaſt.

Dronkennes is a monſter with many heds, filthy talke, fornication, wrath, murther, ſwearing, curſing, and ſuch like.

There are two kindes of dronkenneſſe, one

kind

kinde aboue the Moone, or a celeſtiall dron-
kennes, ſtirred vp by drinking of heauenlie
drinke, which maketh vs onely to conſider
things diuine; as *Muſæus* ſayth, The reward
of vertue is perpetuall dronkennes.

Another kinde of dronkennes is vnder the
Moone, that is to be dronke with exceſſe of
drinking, which vice ought of all men to be
carefully auoyded.

VVine is the blood of the earth, and the
ſhame of ſuch as abuſe it.

VVine inflameth the lyuer, rotteth the
longes, dulleth the memory, and breedeth
all ſickneſſes.

The Nazarites abſtained from drinking
any wine or ſtrong drinke.

Arnutius a Romaine, beeing dronke, com-
mitted inceſt with his daughter *Medullina*.

VVine and youth is a double fire in a man.

Alexander, after hee had conquered almoſt
all the world, was ouer-come himſelfe with
dronkennes.

Quid non ebrietas deſignat? oporta recludit
Spes iubet eſſe ratas, inprælia trudit inermi
Sollicitis animis onus eximit, addocet artes.
Fœcundi calices quem non fecere diſertum?
Contracta quem non inpaupertate ſolutum

Of Gluttonie.

Defi. *Gluttony or ſurfeiting is the ſworne enemie to Temperance, daughter to exceſſe and immoderate appetite; ſhe is healths bane, & humanities blemiſh, lifes Cockatrice, & the ſoules hell, except mercy wipe out the remembrance of ſo great a guilt.*

VSe nature, but ſurfeite not, ſupply the bodyes neede, but offend it not.

Moderate dyet is the wiſe mans cognince, but ſurfeiting epicuriſme a fooles glo-

To liue well and frugally ſaith *Plato*, is to e temperatly & ſhun ſurfeiting, for there reat difference betweene liuing well, and ing ſumptuouſly; becauſe the one proedes of temperance, frugalitie, diſcipline, moderation of the ſoule contented with owne riches; and the other of intempece, luſt, and contempt of all order & mecritie: but in the end, the one is followed ſhame, the other with eternall praiſe & mmendation.

is not the vſe of meat, but the inordinate e thereof ought to be blamed.

Con-

Continencie in meate and drinke ſaith *Socrates*, is the beginning and foundation o skill.

VVe cannot vſe our ſpyrit wel, ſaith *Cicero* when our ſtomacks are ſtuffed with meate neyther muſt wee gratifie the belly and e trailes onely, but the honeſt ioy of the min

The Hebrues vſed to eate but once a da which was at dinner; and the Grecians like manner had but one meale, and that w at ſupper.

Plato beeing demaunded whether hee h ſeene any new or ſtrange thing in Sicilia, ſwered, hee had found a monſter in natu ture that dyd eate twiſe a day; meaning *Dionyſius*, who firſt brought vp that cuſto in his Country.

Sobrietie retayneth that in a vviſe m thought, which a foole without diſcret hath in his mouth.

The belly, ſayth *Crates*, is an vnthank beaſt, neuer requiting the pleaſure doon but craueth continually more then it deth.

VVhen we eate, we muſt remember haue two gueſts to entertaine, the body the ſoule; whatſoeuer the body hath parts away quickly, but what the ſoul

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ceiueth, abideth for euer.

A vertuous soule, hath better tast of godly discourses, then the body hath of a well reli-shed meale.

Anacharsis was of this minde. The first draught that a man dronke, ought to be for thirst, the second for nourishment, the third for pleasure, and the fourth for madnesse.

Then is the mind most apt to comprehend all good reason, when the operations of the braine are not hindered by vapours, which excesse of feeding distempers it withall.

King *Cyrus* beeing asked by *Artabazus* (as he marched one day in war) what he would haue brought him for his supper; Bread (quoth hee) for I hope we shall finde some fountaine to furnish vs with drinke.

Alphonsus king of Arragon, being demanded by one of his Princes, why he dronke so much; because (quoth he) wisedom is hindered through wine, & vnderstanding darkened; which two things onely make a King worthy of the name he beareth.

Nothing sayth *Erasmus*, is more abiect and sordid, then to liue as a slaue to the pleasure of the mouth and belly.

Diseases gather together within our bodies, which proceede no lesse of beeing too

full, then being too emptie; and oftentimes a man hath more trouble to digest meat then to get it.

Howe harde a matter is it (saith Cato) to preach to the belly, which hath no eares, & which will take no denial how euer the case standeth.

To whom is woe? to whom is sorrow? to whom is strife? to whom is murmuring? to whom are wounds without cause, and to whom are the rednes of the eyes (saith the wise man?) euen to them that tarry long at the wine, to them that seeke mixture, which in the beginning is pleasant, but in the end pricketh like a serpent, and poysoneth like a Cockatrice.

Gluttony dryeth the boanes, & more die by it, then perish by the sword.

Gluttony saith Plato, stirreth vp lust, anger, and loue in extreame mitie, extinguisheth vnderstanding, opinion, and memorie.

Gluttony fatteth the body, maketh the minde dull, and vnapt, nay which is worse, vndermineth reason.

Wine hath as much force as fire, for soone as it ouer-taketh one, it dispatcheth him, it discloseth the secrets of the soule, troubleth the whole minde.

Homer approouing that the Gods dye not because they eate not, alludeth, that eating and drinking doth not onely maintaine lyfe, but are likewise the cause of death.

VVee are sicke (saith *Plutarch*) of those things where-with we liue; for there is no proper and peculiar seede of diseases, but the corruptions of those things within vs, which we eate, and the faults and errors wee commit against them.

Socrates entuiting certaine of his friends to feast, was reproued for his slender prouision; whereto he aunswered; If they be vertuous, there is enough, but if they bee not, there is too much.

They which are addicted to belly seruice, not caring for the foode of the minde, may well be copared to fooles, that depend more on opinion then reason.

Gholomy by reason of his gluttonie vvas named the belly man.

Temperancie is a roote proper to euerie ease.

It is an old prouerbe, much meate, much sadie.

He that too much pampereth himselfe, maketh a grieuous prison of his own body. Vessels beeing more fully fraught thē they

are able to carry, doe ſinck; ſo fareth it with ſuch as eate and drinke too much.

By ſurfeit many perriſh, but he that dieteth himſelfe, prolongeth his life.

Exceſſe came from Aſia to Rome, ambition came from Rome to all the world.

Maximilion the Emperour, in one day deuoured fortie pounds of fleſh, and dronk an hogſhead of vvine.

Geta the Emperour, for three whole daies together, continued his feſtiuall and his delicates, beeing brought him by the order of the Alphabet.

Gluttony cauſeth innumerable maladies and ſhorteneth mans life.

Sickneſs is the chaſtiſement of intemperancy et.

Gorgias beeing demanded how hee attained to the number of a hundred and eyght yeeres; anſwered, in neuer hauing eaten or dronken any thing through pleaſure.

Omne nocet nimium, mediocriter omne gerendum.

Tantum cibi et potionis adhibendum eſt vt ſuſficiantur vires, non opprimantur.

Of Concupiſcence.

Defi. *Concupiſcence or Luſt is a deſire againſt reaſon, a furious and vnbrideled appetite, which killeth all good motions in mans mind, and leaueth no place for vertue.*

LVſt is a pleaſure bought with paines, a delight hatcht with diſquiet, a content paſſed with feare, and a ſinne finiſhed vvith ſorrow.

Luſt by continuaunce groweth into impudencie.

Shame & infamie follow the heeles of vnrideled luſt.

Luſt is an enemie to the purſe, a foe to the perſon, a canker to the minde, a corraſiue to the conſcience, a weakener of the wit, a botter of the ſences; and finally a mortall bane to all the body: ſo that thou ſhalt find pleaſure the path-way to perdition, and luſting loue, the loade-ſtone to ruth & ruine.

Luſt is the onely plague that infecteth the mindes of mortall men.

Luſt in age is lothſomneſſe, in youth exceſſe; howſoeuer, it is the fruite of idlenes.

Luſt inforceth vs to couet beyond our

power, to act beyond our nature, and to die before our time.

Sensuall vice hath these three companions, the first, blindnes of vnderstanding, the second, hardnesse of hart, the third, want of grace.

Draco wrote such lawes against incontinencie, that he is sayd not to haue written them with incke, but rather to haue signed them with blood.

The channels which riuers long time haue maintained, are hardly restrained from their course, and lust wherein we haue been long plunged, is hardly purged.

Such thinges as maintaine vs in euill, change our goodnes to wickednes, are either nourished or begun by lust.

Tarpeia a Romaine Lady, to auoyde lust pulled out her owne eyes.

Surinus, a man of admirable beautie, to auoyde the loue of women, dis-figured his owne face.

Nicetas the martyr, cut out his own tong because hee would not consent to the wanton embracements of a wicked harlot.

Adultery is called the iniury of nature.

Our tongues most willingly talke, of things which our harts most desire.

Luſt maketh a man to haue neither care of his owne good name, nor conſideration of the ſhame which his poſteritie ſhall poſſeſſe by his euill lyuing.

Thys monſtrous ſinne, altereth, marreth, & drieth the body, weakening all the ioynts and members, making the face blubbed and yellow; ſhortning lyfe, diminiſhing memorie, vnderſtanding, and the very hart.

Concupiſcence doth iniury, prophane, and defile the holines of the ſoule.

The Corinthians for their incontinencie, haue been euill ſpoken of; they were ſo inchaſt that they proſtrated their own daughters to inrich themſelues; hence came the prouerbe, It is not fit for euery man to goe to Corinth: for they payd well for their pleaſure.

Meſſalina and *Popilia*, were ſo incontinent, that they contended with moſt ſhamefull harlots, proſtrating themſelues vvihout reſpect of time, place, or company, to anie, though neuer ſo baſe.

The Babilonians, Tyrrhenians, and Maſſalians, were greatly ſpotted with this vice: vſing theyr bodyes in ſuch monſtrous ſort, that they were reputed to liue rather like beaſts then men.

Clodius deflowred his owne sisters, & *Semiramis* burned in filthy lust with her own son.

Meretrix non absimilis mari: quod das devorat: nunquam abundat.

Hoc vnum in ore perpetuó habent meretrices, da mihi atque affer mihi.

Of Sloth.

Defi. *Sloth is a feare of labour to ensue, a desisting from the necessary actions both of bodie and minde; it is the smoke which receyueth all the filthy chaunels of vice, and with that poysonous ayre, infecteth and spoyleth the soule.*

A Man being idle, hath his minde apt to all vncleannes; and when the mind is void of exercise, the man is voyde of honestie.

Sloth turneth the edge of wit, but studie sharpeneth the memorie.

That which is most noble by nature, is made most vile by negligence.

Idlenes is the onely nurse and nourisher of sensuall appetites, and the sole maintayner of youthly affections.

Idlenes is the moat that sorest & soonest infecteth the minde with many mischiefes

The slothfull man, sayth *Cicero*, sleepeth in his owne want.

It is hard for him that will not labor, to excell in any Arte.

Idlenes is the enemie of vertue, & the verie traine to all wickednes.

VVho riseth with the Cock, laboreth with the Ant, and runneth with the Hare, shall haue a healthie body, a full barne, & a short iourney.

Sloth looseth time, dulleth vnderstanding, nourisheth humors, choketh the braine, hinders thrift, and displeaseth God.

The sluggard beeing nestled in ignorance, honest falleth into Atheisme.

The man that passeth his life slothfully without profit, ought to loose it without pittie.

Homer when hee woulde mocke idlenesse, singeth footh the Pheacons, being a kinde of people which accounted it the greatest felicitie to doe nothing.

Idlenes maketh of men women, of women beasts, of beasts monsters.

——— *variam semper dant otia mentem.*
Otia si tollas periere Cupidinis arcus
Contemptæque iacent et sine luce faces.

Of

Of Presumption.

Defi. *Presumption is a violent passion of wil... and an vtter foe to prudence; it is that affec... tion which thrusteth and exposeth the bod... to dangers, presuming onely vpon vain hop... and imagination, without eyther ground o... reason.*

HE that vaunteth of victory before he haue wonne the fielde, may proue him selfe a foole.

Vaine and light men loue commonly tha... which is forbidden by reason, and loue no... thing more then to follow sensuall appetit...

A fault purposely committed, ought not t... be excused.

To flie from that we should followe, is t... follow our owne destruction.

Hardinesse without feare, is the sister ... follie.

There is more hope of a foole, then of hi... that is wise in his owne conceit.

Take heed of rashnes in resolution, & cr... eltie in conquest; for the one is wilfull, a... the other wicked: and as the first wants wi... so the other shewes as little grace, vvho...

fruit...

fruites are penniture in reason, and torment in conscience?

He that presumes on that hee knowes not, may loose an honor for an humor.

Much presumption and boldnes, turneth it selfe to impudencie.

It is better to take learning by leysure, then being too greedy, to surfeit vpon it.

A festered sore must haue a searching salue, and a shameless smile an open frowne.

They that carelesly offend the law of modestie, must not tast of the sweet of curtesie.

It is an impudent and presumptuous part, to commit any thing to publique iudgement that wanteth knowledge.

Ill succesſe comes of rash beginnings.

Hee that speakes of high things hauing no experience of thē, is like vnto a blind man, that woulde leade and teach him the way, which seeth better then himselfe.

It is a troublesome, dangerous, insolent, & proude enterprise, for a man to take vppon him with a pen to gouerne a Cōmon-weale, and with a Prince to reason of his life.

He is not wise, but arrogant, that dare presume vnasked, to giue a Prince counsaile.

Hee that presumeth to vnderstand euerie thing, is to be thought ignorant in al things.

Euery

Euery man presumeth on his owne fancie, which maketh diuers to leape short through want of good rising, and many shoote ouer, for want of true ayme.

Hee is very obstinate whom neyther reason nor experience can perswade.

Aspyring thoughts, as they are loftie so are they perrilous.

To straine further then the sleeue will stretch, maketh the arme bare, and to skyp beyond a mans skyll, is to leape, but not to know where to light.

That which in the deuills was the cause of theyr fall, that in men is the cause of death.

The man that presumes to be wise, let him not contend with him that is inflamed with wrath; for if he faile to follow coūsaile herein, hee shall eyther haue his head broken by the furious, or his hart galled by the detractor.

VVhere men doe all that they will, there indeede presume to doe that which they should not.

Presumption is the chiefe ground & cause of all variance, hatred and mischiefe.

Amongst the ambitious men of the world presumption is a furie & a continuall tempter.

Philo the Iewe writeth, that the occasion why leauen was forbid vnto the Iewes at the feast of Easter, was to teach them to haue a great care to keepe themselues from pryde and presumption, into which they fell that held any good opinion of theyr own selues, and puffed themselues vp therewith, as the lowe is puffed vp with the leauen.

Men ought not to defer the amendement of theyr life to the last houre, because the theefe was saued; for as that was a president that none should dispayre, so was it but one example, because none should presume.

Hee is too much presumptious that striueth to go where another hath fallen, & too much vnbrideled that feareth not at al when others haue perrished before him.

Let him that thinketh hee standeth, take heede least hee fall.

Nulla præsumptio pernicioſior quam de propria iuſtitia aut ſcientia ſuperbire: ô ſuperba præſumptio ô præſumptuoſa ſuperbia.

Cum non ſit noſtrum quod ſumus, quomodo noſtrum eſt quod habemus?

Stultitiæ genus eſt, vt cum alijs debeas vitæ beneficium, tibi adſcribas ornamenta virtutum.

Of

Of Treason.

Defi. Treason is that damned vice, hated of God and man, where-with periured persons being bewitched, feare not to betray themselues, so they may either betray others, or theyr Country; it is the breach of fayth and loyaltie, with God, their Gouernours, and Country.

TRaytors are like moaths, which eate the cloth in which they were bred, like Vipers, that gnaw the bowels where they were borne, like wormes, which consume the wood in which they were ingendered.

Trechery hath alwaies a more glozing shew then truth, & flattery displayes a bra-uer flag then fayth.

Such as are traitors to their Prince, & periured to God, deserue no credit with men.

Trechery ought not to be concealed, and friends haue no priuiledge to be false.

Such as couet most bitterly to betray, first seeke most sweetly to entrap.

Traytors leaue no practise vndone because they will not, but because they dare not.

Victory is not so earnestly to be sought, as

treaso

treason is to be shunned.

A Schoolemaister among the Falerians, hauing the charge and bringing vp of all the youth in the Citty, hoping to recouer the fauour of the Romans, betrayed all the citizens chyldren into the hands of *Camillus*; but *Camillus* louing iustice, caused him to be stript, & his hands to be bound behind him, and gaue the children roddes and whyps to beate him home to the Citty.

A good vvarrior, ought to cõmit the fortune of his warre, to the trust of his owne vertue, not to the impietie and treason of his enemies.

Tarpeias daughter betrayed the Castle of Rome to the Sabines for lucre sake.

Many men loue the treason, though they hate the traytor.

Many conspire valiantly, but end wretchedly.

Traytors haue continuall feare for theyr fellowe, care for theyr companion, and the sting of conscience for their torment.

A light head, an ambitious desire, a corrupt conscience, and ill counsaile, soone breede a traytor.

VVhere the peoples affection is assured, the traytors purpose is preuented.

There

There are many Traytors in Common weales, whom it is better to forbeare then prouoke.

Of rash hopes proceede perrilous ends, of execrable treasons damnable succesſe.

Traytors about the thrones of Princes, a like wolues about the fouldes of sheepe.

One skabd sheep will infect a whole floc and one traytor subuert a whole Monarch

Cæsar rewarded those that betrayed *Pomp* with death.

Those that murdered *Cæsar* in the Sena house, neuer prospered.

Tully sayth, that no wise man at any ti will trust a Traytor.

Ne colloquiorum de prætextu pacis proditio vrbium tententur, fiantque interlocutores m imé cauendum est.

Proditores vrbium sæpé né ipsi quidem pr tionem euadunt sed ab hoste trucidantur.

Of Desperation.

Defi. *Desperation is a sorrowfulnes wit all hope of better fortune, a vice which f ly shrowdeth it selfe vnder the title of f titude and valure, and tickling the v*

bu

humors of the vaine-glorious, carry them to ignoble and indiscreet actions; to the vtter losse of soules and bodyes.

DEsperation is a double sinne, and finall impenitencie hath no remission.

It is better to be counted a dastardly coward, then a desperate caitife.

Better it is to lyue pinched with a few momentary passions, thē with desperate death to destroy both soule and body.

It is vaine to be stout and desperate, where one of both will preuaile.

It is better to prolong our life in miserie, then to hasten our own death without hope of mercy.

Loue wanting desire, makes the mind desperate, and fixed fancie bereft of loue, turneth into fury.

Desperate thoughts are fit for them that are shame, not for such as hope for credit.

Sighes are the emblazers of thoughts, and melancholy the messenger of dispaire.

There is no offence so great, but mercy may pardon, neyther is there any thing so desperate which time cannot cure.

Dispaire is the fruite of disordinate sinne, which becomming his owne Iudge, proues

his owne executioner.

Extreame feare & danger, makes coward desperatly aduenturous, and what perswasion coulde not make constant, miserie hath made desperate.

Resolution is grounded on honor; desperatenes on danger.

He is foolishly desperat, that engageth his honour for beautie, & aduentureth the hauen for a lye.

Fortune desperatly attained, is as desperately lost, and dispaire suddainly entertayned, is a token of a wretched conscience.

If thou wilt be accounted valiant, let neither chaunce nor griefe make thee desperat.

Dispaire comes of the feeblenesse of courage, and the lacke of wit.

To him that is subiect to passion, dispayre is euer attendant.

He that is desperatly inclined to his owne will, is euer most neere to the wrath of God.

Despaire leadeth damnation in chaynes, violently layes clayme to the wrath of God.

Despayre and reuenge, deprive men of the mercy of God, and cleane blotteth out the memory of theyr former good deedes.

There can be no greater wonder, then to see a wise-man become desperate.

Of all the perturbations of mans mind, diſ-
paire is the moſt pernicious.

If he be a wicked homicide which killeth a
man, then is he the ſame which killeth him-
ſelfe; becauſe he killeth a man.

Many reading *Plato* his booke of the im-
mortalitie of the ſoule, haue layde violent
hands vpon themſelues.

Hee that through the burthen of his ſinnes
breakes foorth into deſperation, wilfully re-
ſuſeth the mercy of the Almighty.

Incitur haud gratis iugulo qui prouocat hoſtem.
Qui nil poteſt ſperare, deſperet nihil.

Of Deuills.

*Deuills are our temptors to ſinne, blaſ-
phemie, and all other euills: they that ſtan-
ding in feare of God, take pleaſure in that
which diſpleaſeth him.*

The deuill labours to deceiue men, and
greatly enuies that any ſhould be ſaued.
The deuill was the firſt author of lying, the
beginner of all ſubtile deceits, and the
moſt delighter in all ſinne and wickednes.
Apollus the philoſopher ſaith, that diuers ſpi-
rits were wont to deceiue people, either by

misleading them in their iourneies, or murdering them in theyr sleepes.

The more the deuils increase in their boldnes, the more increaseth theyr punishment.

The deuills, not able to oppresse God in himselfe, assault him in his members.

The deuill intangleth youth with beautie, the Vsurer with golde, the ambitious by smooth lookes, the learned by false doctrine.

The deuils oft-times spake truth in oracles, to the intent they might shadow theyr falshoods the more cunningly.

The deuill with false miracles beguiled the world.

The deuills (as being immortall spirits, exercised in much knowledge) seeme to worke many things, which in truth are no miracles, but meere works of nature.

All the great power of deuills, proceeded from the iust indignation of God, who with such whyps chastiseth the wicked, and exerciseth the good.

The deuils haue diuers effects, the one troubleth the spirit, the other molesteth the body; some insinuate and steale into mens harts, where depraued desires are ingendred; or els into our vnderstanding, to hinder the vse and office of reason.

From euil spirits proceedeth Art-magick, whereby the slauish practisers of that damnable Art, by many false miracles deceiue the simple, and confound themselues.

God many times suffereth the deuill to tempt the godly, that by temptation theyr fayth might be tryed.

He that giues his word to the deuill, breaketh his bond with God.

The deuill, temptation, and sinne, vvere the occasions of mans fall.

He that makes a God of the world & vanitie, is a deuill in the sight of heauen, and wisedome.

The world, the flesh, and the deuill, are three powerfull enemies to prouoke men to wickednes.

The deuill is the Father of lyes, and the author of all deceit.

The deuill presents before vs many vaine delights, to the intent hee might the better keepe our mindes from godly meditation.

The deuill first accuseth vs of our euill words, next of our euill works, lastly of our euill thoughts.

VVhat sinne soeuer hath beene by man at anie time committed, was first by the deuill inuented.

Vt cum princeps vult hospitari in aliquo domo permittit nuncium, et vbi ille recipitur ibi descendit dominus; sic diabolus permittit malas cogitationes, vt ei preparent hospitium; et vbi recipiuntur illuc declinat.

Christus Leo dicitur propter fortitudinem, Agnus propter innocentiam: Leo quod inuictus, Agnus quia mansuetus. Ipse agnus occisus vic Leonem, qui circuit quærens quem deuoret; di abolus leo dictus feritate non virtute.

Of Hell.

Defi. *Hell is in all things contrary to heauen it is a place of torment, misery, and desolation, where the wicked shall endure the endlesse iudgement of paine for theyr offentes.*

ZEno the stoick taught, that the places of the reprobate were seperate from the righteous, the one being pleasant, & delectable, the other darksome and damnable.

Hell is the hold of horror, distresse, & misery; the Cell of torment, griefe, and vexation.

Hell is in the center of the earth, remote from all comforts, repleniſhed with endle horror, where desolation raigneth, and

redempti

redemption may be expected.

Hel is the place of punishment which God hath reserued for the reprobates.

In hell is no order, but a heape and Chaos, of confusion.

The wretches in hell, shall haue an end without end, a death without death, a defect without defect; for their death liueth continually, and the end beginneth alwaies, and the defect cannot fayle.

Eternall death is the reward of sinne, and the plague of sinne, hell and damnation.

Hell is euery where, where heauen is not.

The torture of a badde conscience is the hell of a lyuing soule.

Good men haue their hell in this world, that they may know their is a heauen after death to reward the vertuous; and ill men escape torments in thys world, because they shall finde there is a iudgement to come, wherein the wicked shall haue punishment, according to the number of their offences.

They that beleeue in Christ, haue already ouer-come sinne and hell.

To them that are enamored of the world, the remembrance of hell is bitter.

The image of our sinnes, represent vnto vs the picture of hell.

Hell

Hell like death is most incertaine, and a place of punishment most assured.

Hell that is knowne no where, is euerie where, and though nowe neuer so priuate, yet in the end it will be most publique.

Hell is compared to the Laborinth which *Dedalus* made, whose entrance is easie, but being once in, it is not possible to returne.

If thy minde be not mooued with the fire of heauen, take heede least thy soule feele the flames of hell.

Infernus lacus est sine mensura, profundita sine fundo, plenus ardoris incomparabilis plen fœtoris intolerabilis, ibi miseriæ, ibi tenebræ, i horror æternus, ibi nulla spes boni nulla des ratio mali.

Noctes atque dies patet atri ianua Ditis.

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J. Wright

I think I shall
~~[illegible]~~ of my Eloquence
will start struck
Confess my good nature